

*Francis A Elcock: 2*  
**COMPANION**  
*Bath June FOR A y<sup>r</sup> 26<sup>th</sup> 1745*  
**Sick Bed:**

OR, A  
**Preparation for DEATH.**

Consisting of  
**DISCOURSES, HYMNS and PRAYERS**  
upon the most important **SUBJECTS**  
relating to **SICKNESS.**

To which is Added,  
**A Particular FORM of DEVOTION**  
for **SICK PERSONS.**

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**THE FOURTH EDITION.**

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By **THOMAS CONEY, D. D.**  
Rector of **BATH**, and of *Chedzoy* in *Somer-*  
*setsbire.*

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*My Son, in thy Sickness, be not negligent; but pray*  
*unto the Lord, and he will make thee whole. Eccclus.*  
*xxxviii. 9.*

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**L O N D O N:**

Printed for **C. HITCH** in *Paternoster-Row*; **S. BIRT**  
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*Francis* The AUTHOR'S *Elcock*

# EPISTLE

*June. 26<sup>th</sup> 1745*

His Parishioners of Bath, and of  
Chedzoy in Somersetshire.

*Dearly Beloved Brethren,*



AM so fully satisfy'd of  
the Necessity you have for  
the following Instructions,  
and such Encouragement  
to believe you will make  
a good Use of them, that I shall frame  
no Apology for the Seasonableness of  
this Present, nor any Excuse for my  
Appearance in PRINT. The Thoughts  
of discharging my own Duty *faithfully*  
was the first Motive to this Undertaking;  
and a Prospect of *doing Good* to any one

iv      *The Author's Epistle*

of your Souls, will be a sufficient Re-  
compence for my Pains.

I am not ignorant of those Censures  
which are cast upon the Best of Writers,  
and how unqualify'd I must be to set  
up for a general Instructor of others;  
and therefore I should be contented, that  
this Book, like its obscure *Author*, should  
be confin'd within the Limits of his own  
Parish, and entirely dedicated to your  
*Service*.

Had I propos'd any worldly Applause  
from this Performance, I ought to  
have manag'd the Argument in the  
politest manner, and to have set it off  
with the greatest Grace and Embellish-  
ments of Speech: But when I consider'd  
to *whom* I address'd myself, and for  
what Reasons I wrote, I knew that  
*Edification*, and not *Oratory*, was my  
present Province; and I had  
<sup>1</sup> Cor. 14. *rather speak two Words with*  
<sup>16.</sup> *Understanding, that he which*  
*occupieth the Place of the Unlearned, may*  
*say, Amen, than by any nice Reasoning,*  
*and pompous Periods, become a Bar-*  
*barian*

to his *Parishioners*.

v

*barian* to the common and illiterate  
R E A D E R.

I am fully persuaded, that Men are not to be harangu'd into another World, and carry'd to Heaven by glittering Sentences: And therefore I address'd myself to your Consciences in a plain and practical manner; knowing that simple and unaffected Truth is most agreeable to sick and dying Persons. But still I hope, that the Argument has not suffer'd by a flat and insipid Management; nor your Devotions flagg'd for want of a lively Spirit in the Composition.

If there is any thing which you don't fully comprehend, you know where to have recourse to the *Author* for better Information; and if any of you require greater Satisfaction upon some Points relating to this Subject, which I have designedly omitted, he may consult the pious and elaborate Writings of Bishop *Taylor*, Bishop *Hall*, Dr. *Sherlock*, Mr. *Kettlewell*, Mr. *Drelincourt*, and others: But as for such

vi      *The Author's Epistle*

of you as have not time to read many Volumes, or Capacities to fathom deep Reasoning, I have compos'd the following *Manual* of Precepts and Devotions; and I hope they will be assistant to you in your last Agonies, and help you forward in your Journey to everlasting Life.

Had I known any Book upon this Subject, which was suitable to your Abilities to read, and to my Circumstances to distribute *gratis* amongst you, I should have follow'd my old Custom of presenting you with other Mens Works, and not have put myself upon the Trouble of *Composing*: But when I consider'd that none was so capable of knowing the Necessities of his *Flock*, as their own *Pastor*; I thought myself better qualify'd, and more nearly concern'd, than a perfect Stranger to your Persons and Circumstances could be, to give you such Advices as were more suitable to your Wants, and in such a Method as might be best adapted to your Understandings.

I have



to his *Parishioners.*      vii

I have frequently presented you with a Taste of this Book from the *Pulpit*; and upon the Solemnity of a Funeral, or some other remarkable Occasion, have singled out such Passages of it, as might be most agreeable to your Meeting at that time; and you seem'd to lend such a pious Attention, and to pay such a dutiful Regard to what I then deliver'd, that I was willing the whole should wait upon you in *Print*, and remain by you in a more lasting manner.

The Reason why I present you with an Exercise for a *sick Bed*, is, because I perceive Sickness to be a Season when you stand most in need of Comfort and Assistance; and I find illiterate People in our Country Parishes oftentimes at a Loss how to manage well their last Minutes, and to prepare themselves for another World.

I know, that some unexpected Accidents may prevent my Attendance upon you so often as your Occasions require; and therefore I present you with this Book to supply my Absence,  
and



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and to enable you to *officiate* to your own selves, or to beg the Assistance of some pious Neighbour to do it for you.

What is here deliver'd, is built upon the Foundation of our blessed *Church*, and is only design'd as a larger Comment upon some Passages of her divine Office for the *Visitation of the Sick*.

Far be it from me to suppose that *Office* imperfect, or to presume by any *new Forms of Prayers* to supply the Defects of it. I think, that if any Part of our excellent *Liturgy* is better than another, *This* is the most exact and complete, the most moving and pathetical of all the rest.

But then you are to consider, that our *Church* has injoin'd this to be us'd only by the *Parish-Minister*; and there are several Parts of it which can't properly be us'd by a Lay-man without encroaching upon the *Sacerdotal Function*.

For this Reason I have selected such of the Prayers as may be suitable to  
the

*to his Parishioners.*

**ix**

the general Circumstances of your Lives, and made some small Addition from other Devotional Books, or from my own Head, to complete the Form: and this I intreat you to make use of, till such time as you can send for your lawful Minister, and have the whole Office of our Church perform'd in that solemn and regular manner which she herself has prescribed.

*Now unto God's gracious Mercy and Protection I commit you. The* <sup>Visitat. of</sup> *Lord bless you, and keep you; the Sick.*  
*the Lord make his Face to shine upon you, and be gracious unto you, and give you Peace both now and evermore. Amen.*

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CON-

# Francis Look Butte



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*Books printed for* JAMES LEAKE,  
Bookseller in BATH.

I. **T**WENTY-five *Sermons* preached upon several Subjects and Occasions. To which is annexed, a short Character of the Right Reverend Father in God Dr. GEORGE HOOPER, late Bishop of Bath and Wells.

II. The DEVOUT SOUL: or, An Entertainment for a *Penitent*: Consisting of *Meditations, Poems, Hymns and Prayers*, upon *Guilt and Repentance*; the *Follies and Vanities* of this World; and the *Sufferings and Afflictions* of human Life. To which are prefixed Two *Essays*: One upon *Devotional Books*; and the other upon *Divine Poetry*.

III. *The Happiness or Misery of a Nation dependent upon the Principles and Conduct of its Governors.* A SERMON preach'd at Taunton, Mar. 14. 1730-1, at the Assizes held there for the County of *Somerset*, by the Right Honourable Lord Chief Baron REYNOLDS, and the Honourable Mr. Justice DENTON.

IV. *The Malefactor inexcusable.* A SERMON preach'd in the Cathedral Church at Wells, Aug. 25. 1731, at the Assizes held there for the County of *Somerset*, by the Honourable Mr. Justice PAGE, and the Honourable Mr. Justice LEE.

All Four by THOMAS CONEY, D. D.  
*Rector of Bath, and of Chedzoy in Somersetshire.*





A  
C O M P A N I O N  
F O R A

**Sick Bed :**

O R, A  
*Preparation for Death.*

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BOOK I.  
Of the Weak and Frail Condition of  
MANKIND.

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CHAP. I.  
*Of Human Mortality.*



AD Man continu'd in his *First*  
*Station*, and preserv'd his *Native*  
*Innocence*, he had been *Immortal*;  
and by consequence free from all  
those Pains and Diseases which are the con-  
stant and unhappy Attendants of Human  
Life. But since *Sin entered into the World by*  
B *the*

2 *Of Human Mortality.* Book I.

*the Transgression of our first Parents, and Death, as the Wages of Sin, was entail'd upon all their Posterity; we are as naturally born to Trouble, as the Sparks fly upwards, and are as sure of dying, as we can be that we are alive. The Sentence is pass'd for all our Dissolution; and the Justice and Veracity of God will oblige him never to reverse it. The Make of our Body does not promise the Continuance of many Years; and the Death of our Neighbour is a daily Presage of the*

*Certainty of our own. Dust we are, and to Dust we must return.*

*Our Constitution is thrown together of Frail and Mortal Principles, and we shall be constrain'd in a short time to lie down in the Grave, and be cloathed with Corruption.*

Now since our Being is so precarious, and our Mortality so unavoidable, it becomes us all, whilst we are *in the Land of the Living*, to place before our Eyes these following things:

1. The frequent Thoughts of Dying.
2. The State we must enter upon after Death.
3. The Vanity of being proud of any thing which is Mortal.
4. The Necessity of adorning the *Better Part*, and the Wisdom of omitting all superfluous Ornaments for the frail Body.

1. If

Chap. I. *Of Human Mortality.* 3

1. If we are all of us *Mortal*, we ought to place our Dissolution before our Eyes and entertain our Thoughts with what must inevitably befall us.

The Design of my present Writing is, not only to comfort the Faithful, and refresh the Weak ; but to alarm the healthy and jovial Sinner with a fearful Expectation of Death and Judgment, and to awaken the drowsy and stupid Soul into a serious Consideration of a Future State. For the Reflections upon Mortality are not only necessary for a *Sick Bed*, but should lie uppermost in our Thoughts in all the Ages and Conditions of Life. Youth perhaps may be willing to *put far away the evil Day* ; and Pleasure Amos 6. 3. and Greatness may not digest such melancholy Considerations : But the Subject is not at all the more contemptible upon that account ; nor do the Arguments which enforce it, carry the less Authority and Conviction with them. Alas ! we have little Reason to flatter ourselves in the Vigour and Bloom of our Years, and to adjourn the Thoughts of Dying till the Decays and Infirmities of Old Age have ripen'd us for Penitence and Mortification. Every Funeral should be a *Memento* to us of our own ; and every *Knell* for the Deceased should ring into our Ears the Peals of Death. Our Souls should retire into the Mansions of

B 2

the

4      *Of Human Mortality.*      Book I.

the Grave, before our Bodies are convey'd  
thither, and by frequent Contemplations  
make the Passage into another World easy,  
and the Looks of the *King of Terrors* familiar

to us. O Death, how bitter is  
Ecclus. 41. 1.      the Remembrance of thee to a Man

who liveth at Rest in his Possessions, to the Man  
that hath nothing to vex him, and that hath

Prosperity in all things! But how  
ver. 2.      acceptable is thy Sentence, and how

welcome thy Summons, to him who has  
convers'd frequently and seriously with thee  
in his Retirements, and accustomed him-  
self to *die daily*! He is no ways dismay'd  
at the Grimness of thy Looks, nor surpriz'd  
at the Exorbitancy of thy Demands; but  
has dispos'd his Affairs for any sudden  
Change, and has all things in a Readiness  
for his long Journey. For,

2dly, Such an one carries his Thoughts  
beyond the Grave, and considers what will  
become of him after he is dead. He knows  
that Death does only *separate*, but not put  
an *End* to his Being; that true Life is to  
begin in another State, and that a good  
Man's Assurance is beyond the Grave. And  
for these Reasons, he improves his Society,  
and cultivates his Fellowship with the *Church-  
Triumphant*: He has already contracted an  
Acquaintance, and settled a Correspondence  
in another Country, and is willing to remove  
his Effects, and prosecute his Journey with  
all



Chap. I. *Of Human Mortality.* 5

all decent Speed. *Oh! that all the Sons and Daughters of Men* were thus truly wise to consider their latter End, and would not drown their serious Thoughts in wanton Mirth, and sacrifice their Innocence to frothy Conversation! Oh! that they would transact the Affairs of *Eternity* in this Frail and Mortal State, and not put away the *Days of Darkness* from their Eyes, till they must come upon them with Surprise and Consternation! We are generally in our Sickness solicitous enough for *Ease*, and willing to buy it at the Expence of our Lives. We are importunate for a speedy Deliverance from Pain, and use all possible means for a safe Passage into another World: But what shall we do when we are landed on the Shore of *Eternity*, and admitted to the Region and Society of Spirits? Our Trial is then to commence, and all our *Works done in the Flesh* are to be brought into Judgment; and if we have not improv'd our Talents to the best Advantage, every Minute of our future Duration will be more insupportable than a Temporary Death. Lord! What is Dying *once* to Dying *eternally*! What are the Agonies and Convulsions of a tortur'd Body, to the Ravings and Distractions of a damned Soul! What is the *Country* we leave, to That we are *seeking after*; or the mean Accommodations



6      *Of Human Mortality.*    Book I.

of an Earthly Cottage to the immortal Glories of an Heavenly Court! But

3dly, The Consideration of our Mortality may not only teach us to *converse familiarly* with Death, and look into *another State*; but also restrain our Pride, and lessen our Esteem for the *Body*. For 'tis the Body only which is attack'd by Diseases, and the several Parts and Members thereof, which are subject to Corruption: And why should a Man be proud of *that* which is but common Dirt, or settle his Affections upon what he can't possibly preserve? Our Youth flies, and our Bloom goes off; Our Features fall, and our Complexion withers: It is neither the Whiteness of the Skin, nor the Embroidery of the Veins; neither the Comeliness of the Visage, nor the Tallness of the Stature, which can immortalize the fairest Part of the Creation, and exempt them from the Clutches of Death. Their Height, and Figure their Symmetry and Proportion, will not be discern'd in the Grave; neither will their decay'd Limbs and mouldering Dust be of a different Hue from their despis'd Neighbours: Their Atoms will run into the common Mass of Matter, and their Carcases be visited with Noisomeness and Putrefaction, and the Worms will assoon prey upon their celebrated Beauty, as upon the most ghastly Piece of Deformity.

4thly, Let

Chap. I. *Of Human Mortality.* 7

*athly*, Let us cease from all superfluous adorning of the *Body*, and place our Care upon beautifying the *Mind*.

The Soul, we know, is immortal, and capable of internal Adornments; and we can't be too profuse of our Time, and lavish of our Pains, in providing for its Security: The Worth of it deserves our Concern, and the Preservation will reward our Labour: The Fear of a Miscarriage should keep us upon our Guard, and the Dangers of Hell awaken our Diligence. Our principal Business lies in the Exercise of the Virtues and Graces of Religion, which may not improperly be styl'd the Garniture and Embellishment of the Mind; and when these necessary Affairs are look'd after, we may well remit something of our Care and Solitude for lesser Matters: For to employ our Thoughts upon Modes and Dresses, and spend our Substance in superfluous Ornaments and costly Attire for the Body, is what Mortality cautions us against, and what Reason, as well as Religion, does strictly forbid.

Let not, therefore, your Adorning be that outward Adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel; but let it be the hidden Man of the Heart, in that which is not Corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of GOD, of great Price.

## HYMN.

*VANITY of Vanities, saith the Preacher,  
Vanity of Vanities, all is Vanity. (Eccl. 1. 2.)*

*The Sun ariseth, and the Sun goeth down,  
and hasteth to his Place whence he arose. (v. 5.)*

*One Generation goeth, and another Generation cometh, and Posterity shall fall into the Arms of Death. (v. 4.)*

*For great Travel is created for every Man,  
and a heavy Yoke is upon the Sons of Adam.  
(Ecclus. 40. 1.)*

*From the Day that they go out of their  
Mother's Womb, to the Day that they return  
to the Mother of all things. (v. 1.)*

*There is no Privilege to the Degrees of  
Men, nor any Exemption from the common Fate.*

*From him that sitteth on a Throne of Glory,  
unto him that is humbled in Earth and Ashes ;  
(v. 3.)*

*From him that weareth Purple and a Crown,  
unto him that is cloathed in a Linen Frock ;  
(v. 4.)*

*The Imagination of Things to come is apt to  
trouble their Thoughts, and the Day of Death  
to cause Fear of Heart. (v. 2.)*

*But why should a Man be troubled at what  
he cannot prevent? Why should he fear  
what may never hurt him?*

*Immortal Glory is assured to us in the  
Gospel, and Death itself shall be the Beginning of Eternity.*

Sin

Chap. I. *Of Human Mortality.* 9

Sin only is the Parent of Fear, and a bad Life trembles at Judgment :

But a good Conscience defies the Flames, and the Merits of our Redeemer shall be the Security of the Just.

P R A Y E R.

O Merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life ; in whom whosoever believeth, shall *Bur. of the Dead.* live, tho' he die ; and whosoever liveth and believeth in him, shall not die eternally : I meekly beseech thee to raise me from the Death of Sin unto the Life of Righteousness, that when I shall depart this Life, I may rest in my Saviour, and that at the general Resurrection in the last Day, I may be found acceptable in thy Sight, and receive that Blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, *Come, ye blessed Children of my Father, receive the Kingdom prepared for you from the Beginning of the World.* Grant this, I beseech thee, O merciful Father, thro' Jesus Christ, my Mediator and Redeemer. *Amen.*



## C H A P. II.

*Of the Shortness of Life.*

**T**HERE is nothing more surprising to Reason, and shocking to Religion, than the Labour and Pains which the Men of this World generally take, in heaping up a little Treasure, which they are not secure of enjoying for a Moment. This is an *Evil* so frequent *under the Sun*, and grown so inveterate by common Practice, that it is extremely difficult for the Terrors of Sickness, or the Approach of Death, to shake or wipe it off. The Preparation which a covetous Man makes for *another* World, is by recounting his Prosperity in *This*, and applauding the Dexterity of his Management, and the Closeness of his Application to Business. *He lies upon the Bed of Languishing* without any Remorse or Sorrow, but that he is incapable of Action, and can't look after his Servants and Domestick Affairs, and improve some favourable Opportunity of Gain. Tho' his Body may be worn out by Labour, or under Confinement by Sickness, yet his Thoughts are continually ranging through his Possessions, and his Mind is surveying his Lands and Tenements; his Tongue is Babbling of *Usury* and *Interest*, and his Heart is intent upon *Bonds* and *Securities*.

Now



I. Ch. II. *Of the Shortness of Life.* 11

Now to put a stop to this fatal Delusion, and take off the Thoughts of Men from fordid and groveling Objects, I shall endeavour, in as lively and affecting manner as I can, to represent unto you,

1. The Shortness of your Time for the Enjoyment of the Things of this World.
2. The Folly of too much Care and Solitude for what you have but such a little Time to enjoy.
3. The real Benefit of a short Life to the generality of Mankind.

1. I am to represent to you the Shortness of your Time for the Enjoyment of the Things of this World.

The *Age* of Man has suffer'd so many Contractions since the *Fall*, that the *Psalmist* has thought fit to represent it by an *Hand-breadth*, and to pronounce *Psal. 39:6.* *our Days as Nothing* in Comparison to Eternity: And indeed, the sensible Decay of our Nature, as well as the daily Interment of our Friends, are undeniable Proofs that *we have but a short time to live, and full of Misery.* We are deliver'd from our Mother's Womb in a weeping and disconsolate Condition, *and as soon as we are born,* *Wisd. 5. 13.* *we begin to draw to an End:* Our Cradle is an Introduction to our Grave, and our *Life* it self is a ready Passage to our  
B 6 *Death.*

12 *Of the Shortness of Life.* Book I.

Job 14. 2. *Death. We come forth like a Flower, and are cut down; we flee as a Shadow, and continue not. The Wind, a Bubble, a Dream, a Vapour, and every thing else that is fleeting and momentary, represents our short Abode upon Earth, and is the most proper Emblem of Human Life.*

Alas, poor Man ! Thou art attack'd by Enemies both from *without* and *within*, and block'd up with Diseases from every Quarter ; and if thou shouldst retire from the Batteries of the Besiegers on *this side*, thou may'st, in all probability, run as great an Hazard by retreating, and fall into their Ambuscades *on the other*.

If we look *within* thee, we shall find thy Nature compos'd of contrary Qualities, of jarring and fighting Elements ; which without any other visible Cause but their own Intestine Heats and Rencounters, must tear this brittle Fabrick of Humanity to pieces, and reduce all thy Pomp and Beauty to their primitive Dust and Ashes.

If we look *without*, we may see ten thousand Maladies either violently breaking in upon thy Constitution, or lending their destructive Assistance towards the weakening and impairing of it. *Some* Inconveniences may arise to thy Body from the Situation and Climate thou livest in ; *Others* from the Employment and Occupation thou art bred to : *Some* from the Nature of that Food thou

Ch. II. *Of the Shortness of Life.* 13

thou takest in for thy Nourishment ; and others from that *Labour and Sorrow* by which thou art oblig'd to provide it. Alas ! Thou hast too much reason to fear that every Breath of Air thou breathest, will infect thee, and every Morsel of Bread thou eatest will choak thee ; That every Night's Sleep will end in Death, and every Journey thou takest may prove thy last.

2dly, Then, Be not too careful and solicitous for such things which thou hast but a little time to enjoy. For what Madness is it to form great Designs, and pursue Variety of Interests ; to lay deep Schemes for Futurity, and *make Provision for many Years*, when thou hast not Assurance of one Moment's longer Continuance ?

*To-day or to morrow*, says the James 4. 14.  
Worldling, I will begin such a *Voyage*, or transact such an *Affair* ; I will go into such a *City*, and continue there a *Year*, and buy, and sell, and get Gain :

But Boast not thyself of To- Prov. 27. 1.  
morrow, for thou knowest not

what a Day may bring forth : For what is your Life ? It is even a James 4. 14.

Vapour that appeareth for a little time, and then vanisheth away. Thou Fool,

this Night thy Soul may be re- Luke 12. 20.

quired of thee, and then what will become of thy Projects, or whose shall those things be which thou hast provided ? Alas ! We have

no

14 *Of the Shortness of Life.* Book I.

no Disposal of Time, or any Patent for our Lives ; no Command of Business, nor any Assurance of Gain. A Superior Being is to be consulted before we enter upon Action, and all our Resolutions are to be submitted to his Pleasure. We are not to be positive and peremptory in our Determinations ; but to proceed with Guard and Restriction, and to act under Reserves and Conditions, and to say with St. James, *If the Lord will, we shall live, and do this or that.* Instead of *Rebuilding our Barns*, to contain our Substance, and Enlarging our Houses for the Splendor and Commodiousness of Living, we should contract our Desires, and reflect upon the Shortness of our Abode, and the Uncertainty of our Possessions. For notwithstanding the Noise and Disturbance which some Ambitious Spirits create upon Earth, and the Schemes they lay for perpetuating their Name and Family, we are assur'd that the Glories of this World *soon pass away, and that Man in his best Estate is altogether Vanity.*

3dly, Let us consider, whether under the present Posture of Affairs a Short Life is not attended with some considerable Advantages : For,

1st. Let our Lives be never so short, they are long enough for all the proper Ends and Purposes of Living. We are not plac'd upon Earth to raise Families, and get Estates,  
but



Ch. II. *Of the Shortness of Life.* 15

but by Virtue and Holiness to lay up a Provision for Futurity, and secure an Interest in another Kingdom: And if this can as well be effected in a *short* as a *longer* Space of Time, we have no reason to blame our Great Master for discharging us from our Labour, and crowning us with a Reward sooner than we expected.

2dly, The Thought of a short Life is the only present Comfort to many Persons in this troublesome and vexatious World. For tho' the Rich and the Healthy may be very desirous of living, because they have a Plenty and Affluence of all things, and take a Pleasure and Satisfaction in Enjoyment; yet what shall they do with Life, who are holden in the *Cords of Misery*, and have their Feet hurt in the Stocks, and the Iron entering into their very Souls? What Benefit can the Sons and Daughters of Affliction reap by continuing upon Earth? Or what Attractives can the Prospect of many Years bring to the Prisoner and Captive, to the Stranger and Vagabond? Such Persons, without doubt, have no reason to applaud their Circumstances, or be fond of a long Continuance here; but are apt in the Height of their Agonies to use Job's Expostulation, *Wherefore is Light given to him that is in Misery, and Life to the Bitter in Soul, which dig for Death more than for hid Treasures, and rejoice exceedingly,*  
and

Job. 3. 20,  
21, 22.

16      *Of the Shorness of Life.* Book I.  
and are glad when they can find the  
Grave?

3dly, Another Advantage of a short Life,  
is, that it will the sooner take away all  
Distinction between Rational Creatures, and  
place the different Degrees of Men upon a  
Level.

In this World we have so many Contests  
for the *uppermost Rooms at Feasts,*  
*and the chief Seats in the Synagogues,* Mat. 23. 6.  
and so many ridiculous Claims of Precedence  
upon the score of Titles and Estates, that  
one would think Mankind were not com-  
pos'd of the same Clay, or had no common  
Relation and Affinity to one another: But  
when we are stript of the Body, all this Pa-  
geantry and Ostentation shall cease, and no  
Man shall be intitled to any Distinction  
or Pre-eminence, but what accrues to him  
from his Virtues. Death will asssoon assault  
a Palace as a Cottage, and makes no Dif-  
ference between a Monarch and a Beggar:  
And tho' the Parade of a Funeral may be  
more sumptuous, and the Solemnity of the  
Interment more costly and magnificent; yet  
the Fate of them both is the same, and  
Rottenness and Corruption are their Por-  
tion in the Grave. *God is no Respeller of*  
*Persons*; and as an Instance of his Justice  
and Impartiality, has appointed the *same*  
*End*, as well as the *same Beginning*, to all the  
Sons of Adam. A short Life is to try our  
Pa-

Ch. II. *Of the Shortness of Life.* 17

Patience, and a speedy Death to end our Troubles: The Grave is to level our worldly Fortunes, and a future Judgment to determine our Fate.

H Y M N.

*WE are Strangers and Sojourners here upon Earth, as all our Fathers were before us. (Psal. 39. 4.)*

*Our Time is a very Shadow that passeth away, and after our End there is no returning. (Wisd. 2. 5.)*

*Our transient Life is like the Trace of a Cloud, and shall be dispers'd as a Mist that is driven by the Beams of the Sun. (v. 2. 4.)*

*It is but short, melancholy and tedious; and all its Splendors are Noise and Vanity.*

*I have said to Corruption, Thou art my Father; and to the Worm, Thou art my Mother and my Sister. (Job. 17. 14.)*

*And now, O Lord, what is my Hope? Truly my Hope is even in thee. (Psal. 39. 8.)*

*Thou, O Lord, art displeased at my Sins; but I have no Cause to suspect thy Enmity to my Person.*

*Thou hast shortned my Days, but not contracted thy Mercies: Thou hast consign'd me to Death, but promis'd me Immortality.*

*O grant me the Light of thy Countenance, and refresh my Soul in the Land of the Living.*

*Hear*

18 *Of the Shortness of Life.* Book I.

*Hear my Prayer, O Lord, and with thine Ears consider my Calling: Hold not thy Peace at my Tears. (v. 13.)*

*Take thy Plague away from my Loins, and deliver me from all the Offences of my Conscience. (v. 9. 11.)*

*O spare me a little, that I may recover my Strength, and settle my Accounts, before I go hence, and be no more seen.*

P R A Y E R.

**O** Almighty God, who hast fix'd an appointed Time to Man upon Earth, and hast made his Days like the Days of an Hireling; I beseech thee so to teach me to number my Years, that I may apply my Heart unto Wisdom, and enable me in such wise to husband the short Space of Time which thou hast allotted me upon Earth, that I may manage prudently my great Concern, and improve every Opportunity to the Honour of thy Name, and the Interest of my Soul. Let none of the transient and momentary Pleasures of this World divert me from the main Designs and Purposes of Living, or hinder me from the Exercise of those Virtues and Graces which can be my only Support and Comfort in another State, thro' the Merits of Jesus Christ my Saviour.

CHAP.



## C H A P. III.

*Of the uncertain Time of Dying.*

**T**H O' we know our Life to be short,  
and our Death to be certain; yet  
we have no particular Knowledge of  
the precise Time of our Departure; nor can  
we determine how far we shall proceed in our  
little Journey, and at what particular Stage  
we shall be arrested by the Hands of Death.

*One dies in the Beginning of his Youth,*  
when the Tree is in its Blossom, and the  
Branches are green and tender.

*Another goes off in his full Strength, being*  
*wholly at Ease and quiet: His*  
*Breasts are full of Milk, and his* Job 21. 23, 24.  
*Bones are moisten'd with Marrow.*

A *Third* may be hurry'd to his *Long Home*  
by some unfortunate Accident; and the Trip  
of an *Horse* upon the Road, or the Fall of a  
*Stone* from an House, may perform that  
Execution with Speed, which a *Fever* or  
*Consumption* would have taken longer time  
to have effected.

A *Fourth* may burn down his Candle to  
the Snuff, and draw off Life to the very  
Dregs, and after the Revolution of *Three-*  
*score and Ten* or *Fourscore Yerrs*, bring his  
stooping Body and hoary Head with Sorrow  
to the Grave.

Now the Use and Improvement I would  
make of this Uncertainty of our Change,  
Now

shall be to excite you to a constant Diligence in your Christian Profession, and to represent your deplorable Condition, if you should be surpriz'd by Death without a due and necessary Preparation for it.

*1st*, Then, I am, from the Consideration of the uncertain Time of your Death, to exhort and press you to Diligence and Watchfulness in your Christian Profession: For since Dying is a thing of the weightiest Concern, and a Blessed Eternity depends upon your making of a Good End; you can never be too often upon your Guard, or too vigilant and careful against any Accident. *You know not the Day*

Matt. 21. 13.

*nor the Hour when the Son of*

Luke 12. 38.

*Man may come; whether at the*

Mark 13. 35.

*second or the third Watch; whether*

*at the Cock-crowing or in the*

Luke 12. 35,

*night: But if your Loins be girded*

36.

*about and your Lights burning,*

*and ye yourselves like Men that*

*wait for their Lord, the Suddenness of the*

*Call can be no Surprise, nor the Uncertainty*

*of the time any Consternation. If*

Matt. 24. 43.

*the good Man of the House had*

*any Suspicion at what Hour the Thief would*

*assault his Dwelling, he would certainly*

*stand upon his own Defence, and be pre-*

*par'd to give him a warm Reception: And*

*since*

since the Scripture has assur'd us that *the Lord so cometh as a Thief in the Night*, and may surprize us in our Security, or snatch us out of this World when we least expect it, we have reason to place a stricter Eye over our Souls, than provident Men do over their Treasure. *Watch therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man: And take heed to your selves, lest at any time your Hearts be overcharg'd with Surfeiting and Drunkenness, and the Cares of this Life, and so the Day of Death come upon you unawares.* You have a great Work to accomplish upon Earth, and a great many Difficulties to run thro' in a short Space of Time; and if your Care should not be proportion'd to your Danger, and every Minute husbanded to the best Advantage, you may see your Error when it is past Retrieving, and lament your Negligence to all Eternity. Consider, my Brethren, in the midst of how many Temptations you are plac'd, and what secret Conspiracies, as well as open Attempts, are hourly made upon your Lives. You have one particular Enemy to deal with; of the greatest Craft and Sagacity; of the most implacable Malice, as well as indefatigable Industry: *An Enemy* who knows the Weakness of your Nature, and will take Advantage

1 Thes. 5. 1.

Luke 21.  
34, 36.

tage of your Drowfiness and Inadvertency ; and if you don't watch his Motions, and countermine his Stratagems, you shall fall a Prey to his Craft, or be easily swallow'd up by his Fury. Sometimes he leaps forth like a fierce and rampant *Lion*, and by the Boldness of the Attempt, immediately carries away the Prize : At other times *he lies lurking in thievish Places, and doth ravish the Unwary when he gets him into his Net.* He sooths the Debauch'd, and flatters the Weak ; lays a tempting Bait for the Credulous, and amuses the Airy with a Prospect of Pleasure ; and so leads them all gently on to the Brink of Perdition, and never lets them know their Danger, till they feel the fatal *Hook in their Nose.*

Now since your Temptations are so great and numerous, and your Destruction may be so hasty and unexpected ; with what Caution should you proceed, and under what Guard should you act ? How prudently should your Time be manag'd, and how sincerely the Business of your Life transacted ? Your Danger should be always present to your Thoughts, and your Enemy standing before your Eyes. The Uncertainty of Life should quicken your Preparation, and the Shortness of your Time redouble your Diligence. But,

2dly, The more still to encourage you in these necessary and important Duties, I shall  
beg



beg leave to represent to you in a few Words the Deplorableness of your Condition, if you should be surpriz'd by Death, without being duly qualify'd and prepar'd for your *latter End*. *It is a fearful thing to fall into the Hands of the living God*, and to have all your Actions severely canvass'd, and every Circumstance of your Life accurately weigh'd by an Holy and Impartial Judge. Lord! who shall be able to undergo this *Trial*? Who can appear before thy Majestic *Tribunal*, and stand the Test at the *Last Day*? *If the Righteous* shall approach with some Diffidence and Concern, and labour under Doubts and Perplexities concerning their own Salvation, with what Trembling and Consternation, with what Remorse and Anxiety, shall the Supine and Profligate Sinner give up his *Stewardship*? Alas! some Men can never survey their Ways, and consider their Mortality, till their Day of Grace is too far spent, and they have neither Opportunity nor Abilities for Repentance: They are for setting out upon the Road, when it is high time to look towards their Journey's End; and have the main Business of Life to enter upon, when they are in the Arms of Death, and upon the very Brink of Eternity: And it is no wonder if their Thoughts are then perplex'd and confus'd, and their Reflections terrifying and uncomfortable: No wonder, if *Hell* should

24 *Of the uncertain Time* Book I.

*should enlarge herself*, and seem to open her Mouth before their Eyes, and *the Devil and his Angels* stand ready to receive their departing Souls. 'Tis certain that such People must be condemn'd by their own Heart, and can have no rational Confidence towards God, nor any well-grounded Hopes or Expectation of Future Happiness: And tho' some of them (contrary to that Cowardice and Dastardliness wherewith the Generality of them die) should go off the Stage with a little outward Flourish and Bravery, it is more owing to a harden'd Heart, and a fear'd Conscience, than any lively Faith, or true Christian Courage.

You, my Brethren, are not to be buoy'd up with any vain Confidence, nor to trust to the miserable Shifts of obdurate Sinners: You are not to defer a necessary Duty upon an uncertain Prospect; or to hazard the Salvation of your Souls by Laziness or Presumption: But the Stupidity of others is to awaken your Zeal, and the Possibility of a sudden Death to keep you in perpetual

Action. Oh! *Blessed, and thrice*  
 Luke 12. 37. *happy are ye, wise and faithful*  
*Servants, whom your Master, when he cometh,*  
*shall find watching:* Blessed are ye, Provident and Conscientious Stewards, whose Services have deserv'd your Lord's Approbation, and recommended you to be *Rulers over his Household.* By keeping Oil in your Vessels, and  
 af re-

a frequent *Trimming of your Lamps*; by laying up a Supply of Grace in your Hearts, and habituating your Minds to the Contemplation of Death and Judgment, you will avoid the Hurry and Consternation of a Midnight-Summons, and march out in Triumph to *meet the Bridegroom*, and joyfully celebrate the Nuptials of the Lamb.

## H Y M N.

**I***F thou prepare thine Heart, and stretch out thine Hands towards God; (Job 11. 13.)*

*If Iniquity be in thine Hand, put it far away, and let not Wickedness dwell in thy Tabernacles. (v. 14.)*

*For then shalt thou lift up thy Face without Spot; yea, thou shalt be stedfast, and shalt not fear. (v. 15.)*

*Because thou shalt forget thy Misery, and remember it as Waters that pass away. (v. 16.)*

*And thine Age shall be clearer than the Noon-day; thou shalt shine forth, and shalt be as the Morning. (v. 17.)*

*And thou shalt be secure, because there is Hope, and in the midst of Confusion shalt find a Support.*

But it is not so with the Careless Sinner, neither have the Profligate and Profane any Title to Happiness.

*They spend their Days in Wealth and Festivity, and in a Moment go down to the Grave. (Chap. 21. v. 13.)*

*Therefore they say unto God, Depart from us; for we desire not the Knowledge of thy Ways. (v. 14.)*

*What is the Almighty, that we should serve him? And what Profit should we have, if we pray unto him? (v. 15.)*

*Why! God is a Being that does not want thy Service; and the Advantage of thy Prayer shall redound to thyself.*

*For can a Man be profitable unto God, as he that is wise may be profitable unto himself? (Ch. 22. v. 2.)*

*Is it any Pleasure to the Almighty, that thou art righteous? Or is it Gain to him, that thou makest thy Ways perfect? (v. 3.)*

*If thou art wicked; thy Candle shall be the sooner put out, and God shall distribute to thee Sorrows in his Anger. (Ch. 21. v. 17.)*

*Thou shalt be reserved to the Day of Destruction, and shalt be brought forth to the Day of Wrath. (v. 30.)*

## P R A Y E R.

**O** GOD, the Author of Life and Death, and the sole Governor and Disposer of all things here below; I thank thee for thy Protection of me in this Mortal and Transitory State, and all the repeated Instances of thy Paternal Care and Affection towards me. But, Lord! Let not thy Goodness administer to my Presumption, nor the Blessings



Blessings of Ease and Health extinguish the Thoughts of Sickness and Mortality. Lord! let me always remember that I am but a frail and corruptible Man, and only in the State of Pilgrimage and Probation here upon Earth; and let me not so much seek after Length of Days, and Variety of Enjoyments in this World, as the Fruition of thy Presence, and the Inheritance of Immortality in the Kingdom of my Saviour. *Amen.*

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## C H A P. IV.

*Of the Fear of Death.*

**T**H E R E is such a Fondness of Life, and such an Aversion to Pain implanted in Human Nature, that the Thoughts of Death are very shocking to Men who consult only with Flesh and Blood, and are too apt to baffle their Courage, and vanquish their Patience, without the Improvements of Reason, and the Assistance of Revelation.

Now, that we may in some measure remedy this Evil, and lend an helping Hand to Persons that are under any Apprehensions and Perplexities about their Dissolution, I think it not improper,

- 1<sup>st</sup>, To enquire how far the Desire of Life is warrantable.

28      *Of the Fear of Death.*      Book I.

2dly, To settle the true Notion of Death, which we are so much afraid of.

3dly, To prove the Approaches of Death are only terrible to the Wicked.

4thly, To single out some Advantages which it brings to Pious Persons.

1st, I shall enquire how far the Desire of Life may be warrantable.

That we are not to throw away our Lives upon every Occasion, but to take care of our Health, and enjoy the Creatures which God has ordain'd for the Support of the Body, is what I have prov'd to you in another Place of this Book. And the thing that I would observe to you at present, is, That when we have taken all the necessary Care and Provision for Living, which God has thought fit to allow of, it is the Part of a Wise Man to leave the Event of Things to God; and not to be solicitous about prolonging that Breath, which he must some time or other resign. The only justifiable Reason that any Man can have to petition for a longer Space upon Earth, is, that he may look into his former Actions, and redeem his mis-spent Time; and, in one Word, make a better Provision for Dying, by glorifying his God upon Earth, and serving his Generation faithfully. When once these great Ends and Purposes of Living are accomplish'd, a prudent Man has no Reason to shrink at the Thoughts of  
Death,

Ch. IV. *Of the Fear of Death.* 29

Death, or repine at his Admission into true Life. The greatest Men that we read of in History, have rejoic'd when their Virtues have ripen'd them for the Grave, and the God of Mercy has thought fit *to gather them to their Fathers.* The Ho'y Martyrs have proceeded with a zealous Intrepidity to their Execution, and with the same Ardor of Affection coveted the Flames, that we see the Drunkard doth his Bottle, or the Glutton a Feast.

Holy *Job* has vented such bitter Expressions against *Life*, and made such frequent Encomiums upon *Death*, that it is almost impossible to read that moving Book, without crying out in the Language of the divine Author, *My Soul chuseth Strangling and Death, rather than Life: I loath it; I would not live always: Let me alone, for my Days are Vanity.* Chap. 7. 15, 16.

But lest what is here so pathetically deliver'd, may seem rather the Rant of a Person in Misery, than the Result of sober and well digested Reason, hear what the great Apostle *St. Paul* in the Coolness of Blood, and the Height of Deliberation, declares upon the same important Subject: *To abide in the Flesh may be more needful for you, but to me to die is Gain; and therefore, I have a* Phil. 1. 24, 21, 23.

30      *Of the Fear of Death.* Book I.  
*Desire to depart, and to be with Christ, which is far better.*

To all this, we may add the Judgment of our blessed Church, who is so far from pronouncing *Death* an Evil, that in one of her Prayers in the Office for the *Burial of the Dead*, she gives hearty Thanks to Almighty God for delivering the deceased Person out of the Miseries of this sinful World — But,

2dly, Let us enquire a little more exactly into the true Notion of *Death*; and there is the greatest Reason to do this, because the Generality of us take our Departure hence to be Misery, and look upon *Death* as the finishing Stroke to human Felicity, and the final Period of all the Pleasure and Satisfaction of Living. With what Clamours and Out-cries do we attend the Interment of our Friends? With what Murmurings and Complaints do we tax Providence for the Loss of a Parent, a Child, or an Husband? Ecclus. 3. 2.

We look with Concern upon the Pallor and Wanness of that Face, which was once the Seat of Love and Majesty, and commanded the Flattery and Adoration of Ten thousand Admirers.

We pass melancholy and dejected by the breathless Trunk of that Hero, who once governed Kingdoms, and commanded Armies; made the Nations to tremble, and the Monarchs



Ch. IV. *Of the Fear of Death.* 31

Monarchs of the Earth *to bow down their Heads.*

But, alas ! We are under a great Mistake, if we think the Charms of the *One*, or the Strength of the *Other*, are rifled and defac'd by the Hands of *Death*. Beauty, if adorn'd with Virtue, shall shine with a more commanding Lustre in another State : and the Christian Hero shall have an Addition to his Conquest, and an Enlargement of his Power, in the Kingdom of his Saviour. Then *be not sorry, as Men without Hope, for them that sleep in the Lord*: For *Death* only changes the *Scene*, and new-dresses the *Actors* ; but does not all confine the Expectations, or retrench the Privileges of Mankind : It is the *Separation*, but not the *Destruction* of Soul and Body, and may, with more Truth, and greater Propriety of Speech, be styled the *Beginning*, than the *End* of true *Life*. Were we to be *annihilated* when we go out of this World, it would be more excusable to beg for a Continuance in it, and to wring our Hands, and beat our Breasts, at the hard Fate of our Friends and Relations ; but since we are to enter upon fresh Action after our Decease, and to perform all the Functions of Life, without being any more obnoxious to the Stroke of Death ; we may well submit to the Wisdom of Providence, and thank God for the happy Change of our Condition. But,

3dly, It is only the *Wicked* that have any just Occasion to be terrify'd at the Approach of Death.

*Some* Men have, in such a shameful and scandalous manner, abus'd their Talents, that they are unwilling to resign their Trust, and incapable of giving a fair and honest Account of their *Stewardship*.

*Others* are so much taken up with State and Grandeur, and have their Minds so dazzled with the gaudy Poms and Vanities of this World, that they are desirous to continue in it, for fear they should be stript of all their Honours and Titles at their Decease.

A *Third* sort of Men are of a voracious and greedy Temper, and willing *Prov. 28.8.*  
to increase their Substance by unjust Gain, and to raise Estates by all the sordid Arts of Knavery and Oppression; and since these Persons can't convey their Goods into another World, it is no Wonder that they are so enamour'd with the Commodiousness, and intent upon the Enjoyment of this.

We see, alas! to our Sorrow and Confusion, that the Generality of Mankind propose no other End by *Living*, than the Pursuit of their Pleasure, and the Gratification of their Lusts; and as long as *Wine* cheers the Heart, and *Oil* refreshes the Countenance; as long as Plenty adorns their Table, and Musick is mingled with their Entertainment;

Ch. IV. *Of the Fear of Death.* 33

tainment; they banish the Thoughts of Death, and ridicule our Lectures of Mortality. The Subject is too heavy for the Sprightliness and Levity of their Tempers, and the Preacher is thought sawcy and impertinent for rousing their Consciences, and discomposing the Serenity of their carnal Minds.

But notwithstanding the Viciousness of *some* does occasion such an Abhorrence of their latter End; yet,

*4thly*, The Devotion and Piety of *others* make them gladly receive the Summons, and welcome Death with a great deal of Pleasure and Satisfaction: For,

*1st*, Such Persons consider Death as the End of all the Troubles and Miseries of this World.

The best of Men are liable to Disasters, and can plead no Exemption from those common Calamities which are incident to human Life. They may, in all Probability, have Families and Relations, crazy Bodies, and fleeting Possessions, as well as their Neighbours; and we cannot suppose, but that the Poverty of their Kindred, or the Miscarriages of their Children, the Diseases of the Flesh, or the Loss of their Patrimony, must occasion some Uneasiness to their Minds, and embitter the pretended Happiness of this World.

34 *Of the Fear of Death.* Book I.

But, then in the midst of all these Afflictions, their Comfort is, that an effectual Remedy is at hand, and that they shall speedily have a Release from the Miseries and Sufferings of this troublesome Life. For Death will remove all Obstacles, and silence all Complaints; 'twill repair our Fortunes, and augment the Number of our Friends; appease our Hunger, and assuage our Griefs; release us from Oppression, and indemnify us from Slavery:

*For there the Wicked cease from troubling, and there the Weary be*  
 Job 3. 17.  
 18, 19. *at Rest: There the Prisoners rest*

*together, they bear not the Voice of the Oppressor. The Small and Great are there, and the Servant is free from his Master.*

2dly, Another Advantage of Death is, that it frees the Soul from the Inconveniences of the Body.

The Soul is suppos'd both by *Moralists* and *Divines*, to be under Durance and Imprisonment, whilst she is confin'd to Flesh and Blood, and most miserably cramped and hamper'd in all her Faculties and Operations. Like a Person banish'd from his native Country, and sold into Slavery, she sighs and mourns in her Tenement of Clay, and passionately desires to return to her proper Home, and to visit her Kindred and Acquaintance of another Kingdom.

Now



Ch. IV. *Of the Fear of Death.* 35

Now 'tis Death only can procure her Enlargement, and bring the happy Release; 'tis Death that must open the Prison-gate, and assert the Privileges of the immortal Part. Were the Soul always to be link'd to a Lump of Clay, and doom'd to the sinful Infirmities of a diseas'd Body, it would be a great Addition to her Misery, and render her Bondage insupportable; but the bare Consideration that her Imprisonment is but for a limited Time, and that her Fetters shall be speedily knock'd off, is enough to sweeten her Confinement, and mitigate her Sorrows. When she is disunited from the Body, she shall be deliver'd from the earthly Incumbrances, and leave all Anguish and Vexation behind her. She shall be clear in her Discoveries, and sprightly in her Operations; free in her Choice, and unconfin'd in her Motions. She shall soar aloft to her desired Habitation, and converse with Objects agreeable to her Nature; she shall visit her *Fellow-Citizens* of the *New-Jerusalem*, and take up her Residence with *the Spirits of just Men made perfect*.

3dly, The last Advantage that I shall mention of *Death* is, that it ennobles the Body, and makes it Partaker of a glorious Resurrection. The *Body* which *we put off*, is frail and indigent; diseas'd and corrupted; liable to Sufferings, and unfit for Enjoyments: During the Time of Life, 'tis

36      *Of the Fear of Death.*      Book I.

encounter'd with Hunger and Thirst, and expos'd to the Severities of Cold and Nakedness; and after our Decease it must descend pallid and ghastly to the Grave, and can hardly be view'd by our Friends for its Deformity, or endur'd above Ground for its Stench and Noisomness. But behold, the same Body shall be rais'd again in Splendor and Beauty, and refin'd from all the Clogs of Corruption, and the Grossness of Matter: It shall remain healthy and vigorous, fresh and comely to all Eternity; and being reunited to the Soul, they shall live together without any of their former Jarrings and Tumults, and be no more obnoxious to the Diseases and Infirmities of the Flesh, or attack'd by the Disasters and Misfortunes of an unstable World.

Now since *this Corruptible shall put on Incorruption, and this Mortal shall be cloathed with Immortality*; who is he that can have any Hankerings after a troublesome Life, or dares repine at the Frailty of his present Condition? If there were any Ground for Complaint, it must be upon the Account of the *Body*, which is the only Part we leave behind us; but *that being corruptible in its Nature, and to be glorify'd after Death, and to be restor'd to us at the Day of Judgment*; we have no Reason to be troubled that we shall receive it again in a far better Condition than we left it. Instead therefore, of censuring

Ch. IV. *Of the Fear of Death.* 37

surging the Proceedings of Providence, and desiring an Alteration in the Course of Nature, we ought to be thankful for our Mortality, and *blefs* God when our *Great* and *Happy Change* shall come.

H Y M N.

**W**HY art thou so full of Heaviness, O my Soul? why art thou so disquieted within me? (Pl. 42. 6.)

Let not the Example of the Timorous enfeeble thy Hopes, not the Groans of the Dying dismay thy Courage.

But stand thy Trial like a *rational* Creature, and expect thy Fate with the *Faith* of a *Christian*.

'Tis the *carnal* Man which shrieks at Dissolution, and the profligate and profane which tremble at Judgment.

The *spiritual* Man is beyond Surprise, and the Supports of Conscience can struggle with Death.

O Death, where is thy Sting? O Grave, where is thy Victory? (1 Cor. 15. 55.)

Thanks be to God, who hath destroy'd our last Enemy, and given us the Victory through our Lord Jesus Christ. (v. 26, 57.)

Then fear not them that kill the Body, and after that have no more that they can do. (Luke 12. 4.)

But I will forewarn you whom ye shall fear, and at whose Indignation ye ought to tremble. (v. 5.)

*Fear.*

38 *Of the Fear of Death.* Book I.

*Fear him, who has the absolute Disposall of Eternal Life, and is able to destroy both Soul and Body in Hell. (Mat. 10. 28.)*

He is an Enemy that is truly *formidable*, and *Hell* is a Punishment never to be sufficiently dreaded.

The Man that can glory in the Friendship of God, has no Cause to be distracted with other Fears.

But he that has liv'd in the Abuse of Mercies, has Reason to be shock'd at the Appearance of his Judge.

P R A Y E R.

**O** Almighty and most merciful God, of thy bountiful Goodness keep me, I beseech thee, from all Things that may hurt me; that I being ready both in Body and Soul, may chearfully accomplish those Things which thou wouldest have done; and thro' Faith and Affiance in thy Mercy, may patiently resign up my Breath into thy Hands, in sure and certain Hope of the Resurrection to Eternal Life, thro' my Lord Jesus Christ, who shall change my vile Body, that it may be like unto his glorious Body, according to the mighty Working, whereby He is able to subdue all Things to Himself. *Amen.*

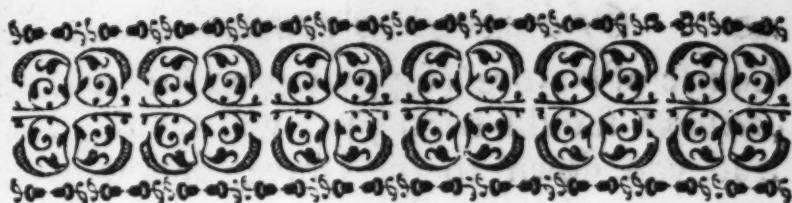
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Dead.*

*The End of the FIRST BOOK.*

**A**





A  
COMPANION  
FOR A  
**Sick Bed :**

OR, A  
Preparation *for* Death.

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BOOK II.  
Of the STATE of MAN under  
SICKNESS.

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CHAP. I.  
*Of Sickness in general.*



Have made it my Business in the  
several Chapters of the foregoing  
BOOK to discourse of the *Frailty* of  
*Nature*, and the *Certainty* of *Death*;  
and to represent unto you how many Acci-  
dents may hurry you out of the World by  
Force, and by what means the common  
Course

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Course of Nature (supposing no such *violent Accident* should befall you) will by degrees lead you down to the Grave, and with as great *Certainty*, tho' with more *Slowness*, dispatch you.

From what has been already deliver'd, I suppose you plainly see, that the *Days of our Pilgrimage here can be but few and evil*, and that the common Period of Human Life reaches no farther than *Threescore and ten or Fourscore Years*; and these are attended with so much *Labour and Sorrow*, with so many Pains and Diseases, that we have but little Reason to murmur at the Shortness of our Continuance, and the Suddenness of our Change.

It is true, *Light is sweet, and a pleasant thing it is for the Eyes to behold the Sun: But if a Man live many Days, and rejoice in them all; yet let him remember the Days of Darkness, for they shall be many.* Let him remember the infinite Disproportion between *Time* and *Eternity*, and how inconceivably short the longest Triumphs upon Earth must be, in respect of the immense and unfathomable Joys of another State.

In what degree we shall be Partakers of the Happiness and Pleasures of this World, we are very uncertain: But we are all of us by woful Experience sure enough, that Crosses and Disappointments are interwoven with

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with our Enjoyments; that Pains and Sicknesses are essential to Humanity, and the most gaudy Parts of our mortal Life are fully'd and defac'd with some bitter and melancholy Accidents.

For our better encountring with these *Fiery Trials*, and bearing the Share of our Misfortunes with a Christian Courage, I have endeavour'd to furnish you with the best *Arguments* and *Directions* I could in the following Discourse: And that I may not anticipate any thing which is there deliver'd, and waste my own *Time*, as well as your *Patience*, in tedious Repetitions and Tautologies, I shall only at present recommend to you who are Sick, two or three Considerations, which I shall dispatch with all possible Brevity and Plainness.

1. Then, *Whatsoever your Sickness be*, I would have you take it as the *Visitation* of that *Almighty God*, *who is the Lord of Life and Death*, and of all things to them pertaining, as *Youth*, *Strength*, *Health*, *Age*, *Weakness* and *Sickness*.

*Exhort. in  
the Visitat. of  
the Sick.*

Some of you, perhaps, may impute your Indisposition to Chance and Fortune, and think that your Distempers are owing to the Imprudences of yourselves, or the Malice of your Neighbours.

Others of you may justly blame your own Vices and Extravagances, and conclude that  
the

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the Unskilfulness of a Physician, and the  
Misapplication of a Medicine, have brought  
you under the languishing Circumstances  
which you are at present in.

But notwithstanding all this, if you ascribe  
too much to the Efficacy of *Second Causes*,  
and carry the Notion so high as to exclude  
the Providence of God, you are guilty of  
the grossest Stupidity and Irreligion. It is  
indeed to be granted, that Men, as *free*  
*Agents*, may bring a great deal of Misery  
upon themselves, and by their Surfeiting  
and Drunkenness, wear out that Constitu-  
tion which Sobriety and Temperance might  
have preserv'd for many Years. But foras-  
much still as nothing happens to Mankind,  
but by the *Permission* or *Appointment* of God,  
we are to conclude, that those very Dis-  
tempers, which are the Consequences of  
our Follies and Debaucheries, are the Cha-  
stisements of *him* who has *the Issues of Life*  
*and Death* in his own Hands, and gives every  
Disease a Licence to assault such a *Person*,  
and to rage only to such a Degree. I don't  
deny, but that we may be sometimes di-  
rected to the subordinate Hand which af-  
flicts us, and that God may think fit to use  
*second Causes* for the Executioners of his Plea-  
sure; but still I assert, that the Train is laid  
in Nature by infinite Wisdom, and the Ef-  
fects are produced by an over-luling Power.  
Every Being is endued with its Energy and  
Ope-



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Operation from God, and hath its Commis-  
sion of Acting either restrained or limited  
according to his Pleasure. *As-*

*flitions come not forth from the* Job 5. 6.

*Dust, neither doth Trouble spring out of the*  
*Ground; but God is the Judge, and* Ps. 75. 7.

*Disposer of all Things, who put-*

*teth down one, and setteth up another, and*  
*doth whatsoever seemeth him good both in*  
*Heaven and in Earth. See now, (says he)*

*That I, even I am He, and there is*  
*no God with me: I, am He, who* Deut. 32. 39.

*scourge, and have Mercy; who* Job 13. 2.  
*wound, and who heal; who kill,* 1 Sam. 2. 6.

*and who make alive; who bring down to the*  
*Grave, and who bring up again: Neither is*  
*there any that can deliver out of my Hand.—*

But, 2dly, Another Consideration, that I  
would offer to sick Persons, is, That their  
Pains and Sufferings are *unavoidable*: And  
what wise Man would strive with invincible  
Necessity, or struggle with Impossibilities?  
The Decrees of Heaven are fixt, and it is  
not in the Power of *Dust and Ashes* to reverse  
or alter them. We are not to think, by any  
pettish and unseasonable Complaints, to  
weary the Almighty out of that steady  
Course which his Wisdom has prescribed  
him to walk in. The only Gate, through  
which we must pass out of this World, is  
*Death*, and the Way to *Death* is by a tedious  
Course of Pains and Sickness: And it is  
there-

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therefore the Part of a considerate Man  
rather to submit his Will to the Determina-  
tion of Heaven, than foolishly to desire  
what a wise God will never grant.

We have only the Examples of Two Men,  
*Enoch* and *Elijah*, who were translated to  
another World, without the painful Separation  
of Soul and Body: And these two In-  
stances are purely to shew us, in what Man-  
ner we might have been all carried to Heaven  
if we had continued in our first State of Inno-  
cence, and not been seduced by the *Old*  
*Serpent*: But they are not design'd to pro-  
pagate any freakish or whimsical Conceits of  
Immortality, or to encourage any childish  
Hopes of a *Translation* in this frail and de-  
generate State of the World:

Heb. 9. 23.      For now it is ordained for all  
*Men once to die*; and after a determinate  
Number of *Years*, and *Months*, of *Days* and  
*Minutes*, God will bring us to  
Job 30. 13.      the dark Apartment of the  
*Grave*, and the mournful *House appointed for*  
*all Living*.

3dly, For the better Encouragement of  
Sick Persons to bear up against their present  
Pains and Diseases, I would have them  
Hebr. 12. 1.      look unto the Cloud of *Witnesses* in  
the Primitive Church, and by  
the Influence of their Example, to lay aside  
every *Weight*, and the Sin which does so easily  
beset

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*beset them, and to run with Patience the Race that is set before them.*

And first of all, *lest they should be weary, and faint in their Minds, let them look unto Jesus, the Author and* Ver. 2. 3. *Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despised the Shame, and is set down at the Right-hand of the Throne of God. He was a Person so inur'd to Sorrow, and acquainted with Grief, and bore with such a Spirit of Meekness the Contradiction of Sinners against himself, that he is set out as a Pattern of Patience to all Posterity, and his Church has the highest Reason to glory in such a triumphant and heroic Sufferer.*

Now, if our divine Master was so coarsly used in this World, we can't well expect that his unworthy Servants should have better Treatment; and it is the Judgment of our blessed Church, *Visitat. of the Sick.* *That there should be no greater Comfort to Christian Persons, than to be made like unto Christ, by suffering patiently Adversities, Troubles, and Sicknesses; because he himself went not up to Joy, but first he suffer'd Pain; he enter'd not into his Glory before he was crucify'd: So truly, our Way to eternal Joy, is to suffer here with Christ; and our Door to enter into eternal Life, is gladly to die with Christ.*

2dly,

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2dly, If from our *Saviour*, we descend to the *Apostles*, *Saints*, and *Martyrs*, we shall find, that those renowned Souls (*of whom the World was not worthy*) were as famous for their Sufferings as they were for their Piety, and as remarkable for the Barbarity of their Death, as their Persecutors were for the Delicacy of their Living: And shall *we*. (who come so short of these Heroes in all the Exercises of Religion) kick against the Dispensations of Providence, and think it hard Treatment to struggle with the common Infirmities of human Life? What! shall the best of Men be *evil-intreated*, and the worst expect to be exempted? Shall the *Servants and Children of the Lord* be exercis'd with *Fire* and *Faggot*, with *Racks* and *Gibbets*? and shall *we*, who are such notorious Sinners, think it hard to languish under the gentle Decays of Nature, and breathe out our Souls upon our own Beds, and in the midst of our compassionate Friends and Relations? Certainly, (my Brethren) your Condition is very tolerable, if compared with the exquisite Sufferings of your Fore-  
 Heb. 10. 32. fathers, and is not any ways to  
 Chap. 12. 4. be equall'd with that great Fight  
 of Afflictions, and manful Resistance unto Blood; with those fiery Combats with Satan, and shocking Disputes with his Emissaries, which our divine Master and his magnanimous Followers were eminent for.

HYMN.



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H Y M N.

**I**N the midst of Life we are in Death; of whom may we seek for Succour, but of thee, O Lord, who for our Sins art most justly displeased? (Burial of the Dead.)

Behold, thou hast made our Days as it were a Span long, and our Age is even as nothing in respect of thee. (Ps. 39. 6.)

The strongest Constitution must be weakened by Time, and the most beautiful Face wither'd by Age.

I myself, who have enjoy'd Years of Health and Plenty, am now become a Prey to Diseases, and an Object of Pity.

I myself am a mortal Man like unto all, and the Off-spring of him that was first made of the Earth. (Wisd. 7. 1.)

My Life draweth nearer and nearer to the Grave, and a few Days may gather me to my Fathers. (Ps. 88. 3.)

For my Loins are already filled with Pains: Pangs have taken hold upon me, as the Pangs of a Woman that travaileth. (Isai. 21. 2.)

My Heart panteth, Fearfulness hath affrighted me; the Night of my Pleasure hath God turned into Fear unto me. (V. 4.)

My Friends sit by me in Silence, and the Virgins my Acquaintance hang down their Heads to the Ground. (Lam. 2. 10.)

The Mirth of Tabrets ceaseth, the Noise of them that rejoice endeth, and all the Merry-hearted do sigh. (Is. 24. 7, 8.)

But

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But do not, my Soul, ungratefully reflect upon thy Fate, nor rashly censure the Laws of Mortality.

But bear thy Lot with Patience, and prepare for thy latter End with Wisdom.

Then shall thy *Mourning be turned to Joy*, thy *Sickness shall end in Health*, and thy *Death be crowned with Immortality*.

P R A Y E R.

**O** Father of Mercies, and God of all Consolations, who dost not easily grieve, or willingly afflict the Children of Men; Grant me Christian Courage to encounter my present Calamities, and enable me with Grace to make a sanctify'd Use and Improvement of all thy Fatherly Visitations. Let every Fit of Sickness put me in Mind of the Pangs of Death, and the Thoughts of Death prepare me for future Judgment. O Lord, be gracious unto me; for I wait for thee. Be Thou my Arm every Morning, and my Salvation in the Time of Trouble; and grant that I, being steadfast in Faith, joyful through Hope, and rooted in Charity, may so pass the Waves of this troublesome and tempestuous World, that finally I may come to the Land of everlasting Life, there to reign with thee World without End, through Jesus Christ my Lord.      *Amen.*

Publick Baptism.

CHAP.

## C H A P. II.

*Directions for Behaviour under Sicknes.*

SINCE Pains and Sickneses are the necessary Concomitants of human Life, and the Diseases of the Body are not always to be cured by the Help of Medicine, nor the Grievances of the Mind to be redress'd by Complaints and Murmurings, I would advise you all to Contentment in your present Circumstances, and an humble Carriage and Deportment under your several Troubles and Afflictions. Consider yourselves, my Brethren, as *Men* and *Christians*: As *Men*, you are endu'd with Reason, and cannot pretend to conquer Impossibilities: As *Christians*, you make Profession of a *Passive Religion*, and must follow the Example of the *crucify'd Jesus*. Both these Considerations will instruct you in the Nature and Measures of Resignation and Obedience; and the Supports of Divine Grace will make those Burthens sit light and easy upon your Shoulders, which you were not capable of removing by any Human Means.

I have already shew'd you, that all Sickneses are *Trials* and *Visitations* from God; and if it be your Desire to be so try'd and visited, that you may be accepted and rewarded by Him, I would offer to your Consideration these following things:

D

I. The

1. The Author of your Sicknefs.
2. The Ends for which he brings Sicknefs upon you.
3. What he requires of you in your Sicknefs.

1. Consider the Author of your Sicknefs; and this is none other than *God*, who with *Pfal. 33. 11. Rebukes* is pleas'd to *chasten Men for Sin*, and by the inflicting of Temporal Punishment to make way for their Eternal Happiness. You know *God* is an Infinitely Wise and Merciful *Being*, and always acts upon the surest Grounds, and most charitable Principles. As he is a Wise *Being*, he not only knows better what is good for his Creatures than they can do for themselves, but also how to proportion the various Dispensations of his Providence to the several Exigences and Necessities of Mankind. As he is a Merciful *Being*, he has a tender Regard for his Off-spring, and will not lay any more upon them than their *Shoulders can bear*, but will either find out some Expedient to ease them of their Trouble, or endue them with such a Degree of Spiritual Strength, as shall support them under it.

Why therefore, O vain Man, should'st thou be unwilling to resign up all thy Concerns to an Omniscient God? Or why should'st thou suffer any disquieting Thoughts to arise at whatever thy Heavenly Father shall



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shall think most proper for thee to bear? Assure thyself, that if it were not *good for thee to be afflicted, a Wise and Merciful God* would withdraw the Severity of his Hand, and never *visit thee with Sicknes.*

2dly, Consider for what Ends God is pleas'd to bring Sickneses upon you. Whatever God does for Mankind, whether it be in the way of *Mercy or Judgment*, he does it all for their Good: *For he loveth all things that are, and abhorreth nothing which he hath made: For never would he have made any thing, if he had bated it.* He can't take any Delight in the Misery of his Creatures, or *willingly grieve or afflict the Children of Men:* But yet our Condition may be oftentimes so deplorable, and our Disease so inveterate, as to force him upon the rough Methods of a Cure, and oblige his Goodness to be severe towards us. But, behold, even here Love is triumphant in the midst of Anger, and the Hand of an indulgent Father is visible in all the Strokes which he laid upon the Backs of his Children. What an Act of Condescension is it in the *God of Mercies* to admonish us of our Danger, and chastise us for our Amendment; to curb us in our wanton ways of Sin, and prevent (if possible) our Destruction by a friendly Sicknes! *Thou art willing, O Lord, to spare and to save all: For they are thine, O Lord, thou Lover of*

Ver. 26.

Chap. 12. 22

*Souls. Therefore chastenest thou them by little and little that offend, and warnest them, by putting them in Remembrance wherein they have offended, that leaving their Wickedness, they may believe in thee, O Lord.*

I shall have occasion to discourse more fully in the following Chapter concerning the Advantages of Sicknes; and I only here mention those good Ends which God proposes to bring about by laying Distempers upon us, that I might the better prepare your Minds for the Directions which I design to lay down for your Behaviour under Sicknes: And they are these following:

1. Patience under Pain.
2. Civility to your Attendants.
3. Affiance in your God.
4. Thankfulness for his Visitations.

1. *I exhort you in the Name of Christ to bear your Sicknes patiently.*

Patience is a Virtue which is most violently attack'd in the time of Sicknes, and you have need of Recourse to the Promises of *God's Word*, the Example of his Servants, and the Assistance of his Spirit, to support and strengthen you under your bodily Pains. I don't pretend that you can by any possible means extinguish the Sense of *Feeling*, and be no ways discomposed or affected, when there is not *any Health in your Flesh, or Rest in your Bones*. I know, your Natures are not capable of such *Stoical Principles*; and

I con-

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I confider that the very beft of Men, when they lie under the Prefures of *God's Hand*, have roared for the *Anguifh and Difquietnefs of their Souls*: But I hope ftill, my Brethren, that your Chriftianity has taught you, as well as them, to moderate your Paflions, and to confine your Complaints within the Rules of Decency and Reafon.

Confider (I befeech you) what, in all Probability, may be the Event of your Murmurings; and I am perfuaded, that if you confult either your Eafe or your Interelt, either the Reafonablenefs of your Sufferings, or the Sovereignty of your God; you will never want Arguments for Acquiefcence and Submission.

5. If you confult either your Eafe or your Interelt, you cannot promote any of them by your Impatience under Sicknefs. Prayers and Tears are the Means which God has inftituted for Relief; and you oftentimes read of wonderful Bleffings conveyed to the Faithful thro' thofe Channels: But when did you ever hear that Murmurings flackened the Hand of Vengeance, or had the leaft Influence over the Divine Goodnefs? If you fret and repine becaufe your heavenly Father in the Courfe of his Providence lays any Pains or *Troubles upon your Loins*, you fet yourfelves againft God, and pretend to be wifer than your Maker. And this will be fo far from procuring you a Release, or

eafing

easing you from your present Miseries, that it will, in all Probability, occasion their Continuance, and be a fresh Provocation for future Punishments. It is an Argument that God has an Affection for your Souls, and is unwilling that you should perish eternally; or else he might have snatch'd you away upon a Surprise, and have struck you dead in the very Act of Sinning, and not have endeavour'd to reclaim you by this Sickness: But if you are displeas'd at his Proceedings, and murmur in *the Day of Visitation*; you defeat the generous Designs of his Mercy, and deprive yourselves of those good Effects which he propos'd to work in you by Sickness. But,

2dly, The Reasonableness of your Sufferings is another Argument against Impatience.

God is so far from being a severe Judge, or a rigid Master, that he *ex-*  
 Job 11. 6. *acteth less of us than our Iniquities*  
*deserve*: And this Mildness and Lenity of the Divine Nature might make the Prophet *Jeremy*, with some Astonishment and Indignation, ask this important Question;  
 Lam. 3. 39. *Wherefore should a living Man*  
*complain, a Man for the Punish-*  
*ment of his Sins?* If thou hast any Pretence to hard Usage, O thou presumptuous Creature, *produce the Cause* of thy  
 Is. 41. 21. *Complaint, and bring forth thy*  
*strong*



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*ſtrong Reaſons:* Let the Proceedings of God and thine own ſelf be conſider'd, and fairly caſt thy Sins into the Scale againſt thy Sufferings; and if thou art not blinded with Prejudice and Self-love, thou wilt ſoon perceive how *heavy* the former are, and how *light* the latter. Inſtead then of inveighing againſt Providence, and charging the Almighty with Rigour, thou wilt have the higheſt Reaſon to magnify his Favour, and to cry out with the Prophet, *It is of the Lord's Mercies that I am not conſumed, and becauſe his Compaſſions fail not.* Lam. 3. 22.

3dly, To all this we may add the Sovereignty of God, as a farther Argument againſt *Impatience*. 'Tis he that made us, and not we ourſelves; and by the Right of Creation he hath the abſolute Diſpoſal of his Creatures, and may do what he will with his own. If we expreſs any Uneaſineſs under our Circumſtances, we do in effect dictate to our Lord, and arraign his Authority, and pretend to determine better than our Sovereign what is beneficial for the Government of this lower World.

*Now who art thou, O Man, that replieſt againſt God? Who art thou that dareſt ſtrive with thy Maker? or enter the Liſt with Omnipotence?* Rom. 9. 20. If. 45. 2.

Who art thou that diſputeſt his Pleaſure, and layeſt in thy Claim againſt his boundleſs

Jer. 16. 6. Prerogative? For behold, as the Clay is in the Hands of the Potter, so are we in the Hands of our Lord; and his absolute Authority can mould us into *Vessels of Honour or Dishonour*, as it suits best with his infinite Wisdom and Pleasure.

2dly, The next General Advice I am to give you, is to shew Civility to your Attendants. You are not to misconstrue any of the good Offices of your Relations or Servants, nor to put yourselves into a Passion upon every light and trivial Occasion: But you are to *possess your Souls* in the greatest Calmness and Serenity, and to win upon the Spectators by your Meekness and Affability. Any thing of Discomposure in your Countenance, or Anger in your Words and Actions, seems to betray a Pride and Haughtiness in your Heart, and reflects upon the Care and Fidelity of those that are round about you: And certainly it is very indecent in a sick and dying Man to go out of this World in the Practice of these passionate and revengeful Vices; and to indulge a pettish and morose Humour towards others, when himself expects to be so speedily translated to a Place of Love and Amity. Those whose Office it is to attend Sick Persons, have generally Fatigue enough with the Care of their Bodies, and oftentimes prejudice their own Healths, and suffer many Inconveniencies by the Noisomeness

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ness of a Distemper: But how barbarous would it be in you to add to their Trouble by your own Heat and Imprudences, and repay their civil and charitable Endeavours with hard Words and unchristian Revilings?

3dly, Let me direct you to put your whole Trust and Affiance in God. The Foundation of this is God's affectionate Care of Mankind, and his prudent Disposal of all particular Events in the World: And therefore it should be the greatest Concern of a sick and languishing Soul to secure an Interest in Heaven, and influence *the Author of Life and Death* to have Compassion upon vile Dust and Ashes. Whenever you pretend to act upon your own Strength, and think to accomplish your Welfare by Human Wisdom; you set up for an Independency against God, and directly run upon your own Ruin: But when you throw yourselves upon the Divine Goodness, and expect Deliverance only from the Almighty Power, you shew how sensible you are of your own Weakness, and go the readiest way to draw over the Providence of God to your Interest.

4thly, I exhort you to go thro' your Sickness with *Thankfulness*. Sickness is God's Visitation and Correction, and *whatever comes from him must be receiv'd with Praise and Thanksgiving*. Not that you are to be so pleased with Pain, as to thank God for it,

as if it were a *Good* in itself: But since it is principally sent for the *Prevention* of your Ruin, and graciously design'd as the *Instrument* of your Reformation, you are to adore God's Compassion to your Souls, and to magnify his Care of your Salvation.

When holy *Job* had his Houses demolish'd, and his Sons and Daughters buried in the Ruins of them; his Goods plunder'd by the *Sabeans*, and his Person given up to the Mercy of *Satan*; we read that he was so far from charging God foolishly, or making any rude Expostulations against the Government of Providence, that he highly applauded the *Divine Wisdom* in all his Agonies, and bless'd the Hand that took away, as well as the Hand that gave.

The same grateful Temper was remarkably eminent in Old *Eli*, when he received the dreadful News from *Samuel*, that his Two Sons should be slain in one Day, his Native Country ravag'd by the Enemy, and the *Ark of the Lord* carried away into Captivity. And we too, according to these Patterns, must submit our Wills and Desires to the righteous Determinations of Heaven, and cry out in all our Pains and Afflictions, *It is the Lord; let him do what seemeth him good.*

I have now done with the Directions which I thought proper to deliver to you, and



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and which I intreat you to practise in your Sickness; and I shall, for your greater Satisfaction, close up this Chapter with those excellent Words of our Church, from whence I drew the foregoing Exhortations:

Know you certainly, that if you truly repent you of your Sins, and bear your Sickness patiently, trusting in God's <sup>Exhortat. in</sup> Mercy for his dear Son Jesus Christ's <sup>Visit. of Sick.</sup> sake, and render unto him humble Thanks for his fatherly Visitation, submitting your selves wholly unto his Will, it shall turn to your Profit, and help you forward in the right way that leadeth to everlasting Life.

H Y M N.

**M**Any there be that rise up against me, and say of my Soul, There is no Help for him in his God. (Psal. 3. 1, 2.)

Many there be that revile me in my Sickness, and triumph over me when thy heavy Hand is upon me.

But, my God, my God, look thou upon me: Why hast thou forsaken me, and art so far from my Health, and the Words of my Complaint? (Ps. 22. 1.)

O my God, I cry unto thee in the Day-time, and in the Night-season I take no Rest. (Ver. 2.)

I am poured out like Water, and all my Bones are out of Joint: My Heart also in the midst of my Body is even like melting Wax, (Ver. 14.)

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*My Strength is dried up like a Potsberd,  
and my Tongue cleaveth to my Gums, and thou  
hast brought me into the Dust of Death.  
(Ver. 15.)*

O! support me under this heavy Calamity, and relieve me with the Aids of thy blessed Spirit.

O! go not far from me now Trouble is hard at hand, and there is none to help me.  
(Ps. 22. 11.)

*When my Soul fainteth within me, I will  
remember thee, and my Prayer shall come in  
unto thee into thine holy Temple. (Jon. 2. 7.)*

*I will sacrifice unto thee with the Voice of  
Thanksgiving, and will recount thy Mercies  
with Gladness. (Ver. 9.)*

*I will look unto thee, my Maker, and have  
Respect unto the holy One of Israel. (Is. 17. 7.)*

Hear me, O Lord, in the Day of Trouble;  
and let the Name of the God of Jacob defend  
me. (Ps. 20. 1.)

Send me Help from thy Sanctuary, and  
strengthen me out of Sion. (Ver. 2.)

P R A Y E R.

**G**ive me, O Lord, a meek and humble Spirit, and let me joyfully embrace the Advice which is beneficial for my Soul. Let not my Foolishness pervert my Ways, and my disobedient Heart fret against the Lord: But do thou so calm my Affections, and subdue

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subdue the raging and turbulent Dispositions of my Mind, that I may become a fit Object of thy divine Compassion, and may obtain Salvation through the Merits of my Saviour. *Amen.*

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C H A P. III.

*Of the Advantages of Sickness.*

**M***Y Brethren, forget not this Exhortation, which speaketh thus comfortably unto you, as unto Children; My Son, despise not thou the Chastenings of the Lord, nor faint when thou art rebuked of him. For the Corrections of the Rod reform the Offender, and the Severity of Discipline is the Life of Piety. Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If ye endure Chastening, God dealeth with you as with Sons: For what Son is he whom the Father chasteneth not? Your natural Parents take upon 'em to correct you after their own Humours and Pleasure, and yet you think yourselves bound to submit to their Persons. But God chasteneth you for your Profit, that ye may be Partakers of his Holiness; and will you not then much rather be in Subjection to the Father of Spirits, and live? I am sure, that if you study*

Heb. 12. 5.  
V. 6, 7.  
V. 9, 10.

study your real Interest, this single Consideration would be Encouragement enough for you to bear patiently the Chastisement of the Lord, namely, that you may  
 Verf. 8. be reputed Sons, and not Bastards, and so have a Title to the Promises, and a Right of Inheritance with the Saints and Martyrs.

It must be confess'd that Flesh and Blood is averse to Pain, and that No Chastening can  
 Verf. 1. for the present seem to be joyous, but grievous; but since it afterwards yieldeth the peaceable Fruit of Righteousness, unto them which are exercised thereby, Reason will stop the Mouth of Complaints, and Religion will surmount all Difficulties. Thou hast no Occasion, O sick Man; to weep and howl upon any other Account, but thy Sins; and if thy Heart be not more stubborn than a Rock, and harder than the nether Millstone, thy Sickness will make thee penitent, and all Things will work together for the Good of thy Soul.

What particular Advantages thou mayst reap by the Visitation of God's Hand, shall be described under these Four following Heads:

1. Thy Affections may thereby be weaned from the Things of this World.
2. The Works of Mercy and Charity may be performed.
3. Thy Devotions may be heightened.
4. A



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4. A nearer Prospect of Heaven may be given thee, and thy Soul inflam'd with an ardent Desire after the Joys of another World.

1. The first Advantage of Sickness is, to wean our Affections from the Things of this World.

When we are in the Possession of Health, our Eyes are entertained with gaudy and glittering Objects, and our Hearts are commonly intent upon the Follies and Vanities of the Age we live in; but Sickness introduces another Scene, and gives a different Turn to the Mind and Affections: It rectifies the Judgment, and influences the Choice; discovers the former Cheats we labour'd under, and brings us to a more just and accurate Notion of Matters.

It is observable, that when Diseases get Ground of our Constitution, and the Virtue of Medicine, and the Skill of the *Physician*, seem to be baffled; the Body grows every Day more unqualify'd for Enjoyments, and the Mind is in a Distrust and Perplexity about our worldly Affairs: And in such Cases, it is natural for Men, who have not lost the Use of their Reason, or drowned the Notions of a future State, to argue after this manner with their own selves:

“What does this World signify to me,  
“who am just going to leave it; or what  
“Satisfaction can I reap from those Pro-  
jects,

“jects, which I shall never live to accom-  
 “plish? I have *rose up early* to fatigue my  
 “Body, and *set up late* to ruin my Soul.  
 “I have *encompass’d Sea and Land* to gratify  
 “my Avarice, and *join’d House to House,*  
 “*and Field to Field,* to enrich my Family.  
 “But, alas! all my Tenements and Pos-  
 “sessions cannot prolong my Life for one  
 “Minute, nor my Treasure and Jewels  
 “procure a Moment’s Release from my  
 “present Pains. Riches will not bribe  
 “Death, nor Titles *profit in the Day of*  
 “*Wrath.* My Estate cannot be carry’d  
 “away with me, nor my Houses and Fur-  
 “niture transported into another World.  
 “Alas! these Things must be left behind  
 “by the unhappy Owner; and tho’ per-  
 “haps I may have some Hopes of my suc-  
 “ceeding Heir, yet in Process of Time, I  
 “know not what Alterations may happen,  
 “and *whether a wise Man or a Fool* may be  
 “the Possessor of my Fortune.”

These are Reflections which sick Men  
 are apt to make upon their Circumstances:  
 And, Oh! that they were all enabled to  
 make them to good Purposes, and to put  
 them in Practice before it is too late! Oh!  
 that every Indisposition might produce some  
 good Resolutions, and every Recovery might  
 be attended with Amendment of Life!

2dly, Another good Property of Sicknes  
 is, the Dispositions it creates in us to Works  
 of

of Mercy and Charity. A Man may be so streightened in his Circumstances, that he can't perform so many charitable Acts in his Life-time as he would do, without a manifest Injury to himself and Family: But when Sickness admonishes him of his Departure, and of leaving what he has behind him, the Plea of Necessity is in part taken off, and the Fear of Poverty can be no Bar against his Charity. Death, by putting a Period to his Life, shortens his Family, and supplies his personal Want; and it would be the Height of Indiscretion, not to manage his last Stake well, and by a prudent Distribution of his Goods upon Earth, to lay the Foundation of a never-fading Treasure in the Kingdom of Heaven.

What Rules and Measures you are to take in this Duty of Charity, I shall more fully describe in another Place; and I design only

Book III.  
Ch. 6.

to remark to you at present, that it is no small Glory to Sickness, that it brings us to Consideration, and melts us into Compassion; that it opens our Heart, and mollifies our Bowels; that it conquers the cruel and rugged Disposition of a rich Man, and excites him to such Acts of Charity as may *save his Soul in the Day of Vengeance*.

3dly, Sickness heightens our Devotion, and puts us more vigorously upon the Duty of Prayer.

It

It is natural for Men under the Pressures of Pain, to carry their Thoughts to the supreme Author of their Misery, and to look into such Mismanagements, during the Course of their former Life, as may have justly occasion'd the divine Judgments to fall upon them. When they are well appriz'd of the Causes of their Distemper, the next Step is the Provision of a Cure: And *this* can be no other way effected, than by a fervent Application to that God who depresses and exalts, *who wounds and who heals*, according to the Wisdom of his infinite Providence.

Now that good Men should proceed in this rational Method, is what cannot well be disputed; because their Religion has taught them the *Efficacy* as well as *Duty* of *Prayer*, and they know of no other Way but *Faith* and *Obedience*, to influence the great Governor of the World, either to take away his Judgments, or support their Spirits under them: But it is farther remarkable, that the most profligate and profane Persons, who have paid no Respect to God and Religion in the Time of their Health, are very humble and submissive at the Approach of Sicknes. They are then willing to have their despis'd Minister sent for, and to join heartily with him in the Prayers of the *Church*; they thirst after the Sacrament of the Body and Blood of Christ; and are de-



desirous to patch up a rotten Conscience as well as they can. How available this Death-bed Devotion may be in bad Men, is not my Business to determine; but I cannot but believe that it must be more acceptable to a merciful God, than for a Sinner to die either in *Presumption*, or *Despair*.

But I hope, my present Discourse is address'd to such Persons as have preserv'd a Sense of Religion in their Minds, and in some measure discharg'd their Duty to *God* and his *Church*; and these Persons, I dare say, will find the Spirit of Devotion, which they exercis'd in their Health, mightily elevated and improv'd in their Sickness: For then their Souls will be compos'd, and their Affections warm'd; the Wandrings of their Thoughts will be confin'd, and the Cares of this World banish'd from their Hearts: God will have no Rival or Partner to supplant him in their Prayers, neither will the Concerns of Earth be able to balance the Expectation of Heaven.

In what a moving and pathetic manner does the Scripture represent Persons, *in the Bitterness* and Disquietude of their Souls, and under the Apprehensions of any approaching Dangers, setting forth their deplorable Case to God, and addressing the divine Goodness for Relief? Then the Style is, *O Father of Mercies, and God of all Consolation; O Thou Holy One of Israel, that dwellest*

*dwellst between the Cherubims, and despisest not the low Estate of the Poor, nor abhorrest*

*the Afflictions of the Afflicted; In-*

*cline thine Ear, O Lord, and hear*

*open thine Eyes, O Lord, and see*

*Cast us not away from thy Presence,*

*and take not thy Holy Spirit from*

*us. O go not from us when Trouble*

*it at hand; but give us thy Help again, and*  
*stablish us with free Grace.*

I believe the Approach of any Disaster will extort the same mournful Sighs and Lamentations from any one of us; and I have more than ordinary Reason to think, that the Advance of Death will double our Surprize, and send us with an unusual Degree of Zeal and Importunity to the Throne of Grace.

4thly, Sickness gives us a nearer Prospect of Heaven, and inflames the Soul with an ardent Desire of the Joys of another World.

Whilst all things fare well with the Body, and the Poms and Vanities of this World caress the sensual Appetite, the Soul is too much incommoded with the unhappy Union with Flesh and Blood, and wants Leisure and Opportunity for Abstraction and Retirement: But Sickness alters the Scene to an amazing Degree, and discloses a full Prospect of that *Vanity and Vexation of Spirit* which attends all earthly Joys. Upon every Disorder that happens to the *Body*, the *Soul*  
*recovers*

*recovers Strength, and gets Ground; begins to shake off her Fetters, and free herself from the Incumbrances of Earth. She opens the Window, and enlarges the Prospect; looks with Chearfulness towards her Journey's End, and rejoices that the Days of Sighing and Sorrow are well-nigh pass'd. She puts on the Wedding-garment, and prepares herself for the Bridegroom; dwells upon the Contemplations of that heavenly Country from whence she at first came, and whither she expects speedily to return, and would not part with her Reversion in Paradise for all the glittering and empty Possessions of Earth. In short, she hugs and caresses Sickness as the joyful Messenger of Death, and welcomes Death as the final Period of all her Miseries, and the happy Pass-port to Eternity.*

## H Y M N.

*It is good for a Man that he should both hope, and quietly wait in Adversity for the Lord. (Lam. 3. 27.)*

*It is good for a Man that he bear the Yoke in his Youth, and be trained to Discipline from his Cradle. (V. 27.)*

*For Gold is tried in the Fire, and acceptable Men in the Furnace of Affliction. (Ecclus. 2. 5.)*

As

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*As an Horse not broken becometh head-strong, so a Child left to himself will be wilful. (Ch. 30. 8.)*

Prosperity lulls us asleep, and flatters us in carnal Security.

But Adversity awakens the drowzy Soul, and mollifies the stubborn and obdurate Heart.

*'Tis the Judgments of the Lord in the Earth that make the Inhabitants of the World learn Righteousness. (Isa. 26. 9.)*

*For when Men are bound in Fetters, and holden in the Cords of Affliction; (Job 38. 8.)*

*Then God sheweth them their Work, and their Transgressions that they have exceeded. (Ver. 9.)*

*He openeth also their Ear to Discipline, and commandeth that they return from Iniquity. (Ver. 10.)*

*Lord in our Trouble and Sickness we visit, thee, and pour out a Prayer when thy Chastening is upon us. (Is. 26. 16.)*

*Like as a Woman with Child, that draweth near the Time of her Delivery, is in Pain, and crieth out in her Pangs; so have we been in thy Sight, O Lord. (Ver. 17.)*

*We have been with Child, we have been in Pain, and looked up to thee as our only Support in the needful Time of Trouble. (Ver. 18.)*

*But when thou hast filled us with Bitterness, and made us drunken with Wormwood; (Lamen. 3. 15.)*

Then



Then our Afflictions have endued us with Wisdom, and our Pains have taught us Knowledge.

Our Souls have remembred the Pressures of thy Hand; we have humbled ourselves for our past Iniquities.

## P R A Y E R.

I Know, O God, that it is *good for me to be afflicted*, and I take this present Sickness as an Instance of thy divine Mercy and fatherly Compassion towards me. I know that the Diseases of my Soul are of such a malignant Nature, that they cannot be cur'd without using Harshness to my Body; and I thank thee for condescending to be somewhat severe towards me, rather than suffering me to perish without Correction. O Lord, let me be always devoutly affected with thy Mercies, and submissive and penitent under thy Judgments. Let me rightly consider those wise Ends for which *thou hast caused me to be afflicted*; and let the Weakness of my Body promote the Health of my Soul, and the Pains and Agonies in this Life prepare and qualify me for a blessed Immortality, through Jesus Christ my Lord. *Amen.*

## C H A P. IV.

*Of a Lingeriug Sicknefs.*

**I**N what Degree every particular Man ſhall be viſited with Sicknefs, is a Secret which remains only in the Breſt of a wiſe God, who ſees weighty Reaſons why he ſhould take ſome of his Creatures away by a ſudden Stroke, and continue others longer upon Earth, in a State of Diſcipline and Correction.

However, O Man, that thou mayſt not be at all diſcomfited by the Length of a Diſtemper, or ſink under the Tediouſneſs of thy Pains, I would have thee well digeſt theſe following Conſiderations:

1. That a long and lingering Sicknefs gives thee an Opportunity of exerciſing ſome Virtues and Graces, which thou waſt not capable of exerciſing in ſo high a Degree, in the Time of thy Health.
2. A ſubmiſſive Behaviour under ſuch a Sicknefs, ſets thee out as an Example to God's Church, and muſt be a great Comfort to thy ſurviving Friends and Relations.
3. The Length of thy Sicknefs affords thee a fairer Opportunity of ſettling both thy temporal and eternal Concerns.

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1. A long and lingering Sickneſs puts it in thy Power to exerciſe ſome Virtues and Graces, which thou waſt not capable of exerciſing in ſo high a Degree, in the Time of thy Health: And ſuch in particular are *Patience, Faith, Hope, and Affiance* in God. Theſe Virtues are always moſt bright and conſpicuous in a Sick-bed, and have the largeſt Field to diſplay themſelves in, *when the Sorrows of Death encompass thee round about, and the Pains of the Grave get faſt hold upon thee.* When Proſperity ſooths and careſſes thee with all the Delights and Pleaſures of this World, thou haſt no great Need of Patience; but when the Wind begins to riſe, and the Waves to roar, thou haſt a proper Season to ſignalize thy Courage, and place thy Confidence in an all-ſufficient God. It is no great Character of a Man's Virtue to truſt in God, when he does at the ſame time experience his Love, and is ſuſtain'd by his Bounty: For ſuch an one has his *Reward in his Hand*, and his Conviction before his Eyes; and he has no Reason to diſtruſt God's Goodneſs for the future, if he will but conſider what he does for him at preſent. But this is a Sign of a lively Faith, and a well-grounded Hope, when a Man can cry out with holy David, *I truſted in the Lord; I ſaid, Thou art my God, though my Strength is waxed old with Heavineſs, and my Years with mourning;*

E

Pſ. 31. 1.

11. 14.

74 *Of a Lingular Sickneſs.* Book II.  
*mourning; tho' I am clean forgotten as a dead  
Man out of Mind, and am like a broken  
Veſſel.*

2dly, A ſubmiſſive Behaviour under a  
lingering Sickneſs, may recommend thee as  
an Example of Patience to God's Church,  
and adminiſter great Comfort to all thy ſur-  
viving Friends and Relations. Perhaps  
God has a Mind to make thee an Inſtance  
of Sufferings, and to ſet thee out as a Pat-  
tern for the reſt of Mankind to copy after;  
and then what more effectual Courſes can he  
take, than to attack thy Body, and reduce  
thy Strength; to cut thee ſhort in thy En-  
joyments, and lay ſome *heavy Diſeaſes upon  
thy Loins*? This was the Method he took  
to notify to the World the Uprightneſs  
and Integrity of his Servant *Job*, and to  
prove the Accuſation of Men and Devils to  
be falſe and malicious: And if God thinks  
fit to try thy Faith, *that it may be found in  
the Day of the Lord laudable, glo-  
rious, and honourable, to the Increate  
of Glory, and endleſs Felicity*; who  
art thou that dar'ſt oppoſe thine own Hap-  
pineſs, and reſiſt the Will of thy God? The  
preſent Generation has Need enough of  
*burning and ſhining Lights*, and if thy De-  
portment ſhall conduct the Wavering thro'  
the dark and intricate Paſſages of human  
Life, thou oughteſt to think it an Honour  
to be the Inſtrument of God's Glory, and  
ſhould'ſt

*Viſitat. of  
the Sick.*



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should'ft blefs his Providence for being serviceable to thy Brethren. If but one Soul should be influenc'd by thy Example, and confirm'd in Patience by thy Sufferings; what an Augmentation shall it be to thy Reward in Heaven? What Brightness shall Conversion add to thy Crown of Glory?

3dly, The Length of thy Sicknefs presents thee with a fair Opportunity of settling both thy *temporal* and *eternal Concerns*. The Circumstances of Mankind are oftentimes intricate and perplex'd in this World, by reason of a Multiplicity of Business; and tho' Men carry never so true a Principle and honest Disposition within their own Breast, yet in case of a sudden Death, a great deal of Damage may accrue to a credulous and innocent Neighbour, from the Laziness and Imprudence of the Decēas'd: But all this Inconvenience may be easily prevented, when Men have a fair Warning of their Departure, and are led gradually down to the Grave by a lingering Disease. For then they have Time for Consideration and Recollection, and may employ others as well as themselves in the adjusting of their Accounts; and so may prevent Law-suits and Animosities after their Death, and do Justice to all their Creditors, as well as shew Charity to their Families, by an honest and regular Settlement of their Affairs.

76 *Of a Linging Sicknefs.* Book II.

Put above all, what inestimable Blessings are Persons in Possession of, who have these friendly Warnings, by having a fresh Talent put into their Hands at last, and a new Portion of Time lent them to make a more certain Provision for Eternity? What Privileges do they enjoy above such of their Brethren, who have little or no Notice of their Removal hence, and are hurry'd out of the World by some violent and surprizing Accidents? The Nature of their Sicknefs has given them sufficient Intimations to stand upon their Guard, and more than ordinary Encouragement to provide for their latter End; and they cannot but thank God for this particular Favour and Indulgence to them, tho' their Life is attended with Bitterness, and their Souls go *mourning* and disconsolate *all the Day long*. How many Sinners are there that *descend quick down into Hell*, and have their Lives ended in the very Acts of their Debauchery? And what mighty Sums would they give, could they have a Respite for some Months or Days, or be allow'd any competent Time to make Satisfaction for their former Villainies? Would God but *spare them a little to recover their Strength*, or restore them once more from the Jaws of the Grave; how diligent would they be in his Service, and how devout at his Altars? How constant and regular at Prayers and Sacraments, and  
how

#### Chap. IV. *Of a Linging Sickness.* 77

how profuse and generous in all the Acts of Charity and Beneficence? But, alas! there is no returning from the *Chambers of Death*, nor any Ransom from the *Gates of Hell*; and those that have descended thither, must have their Portion *with the Devil and his Angels*, and be content *to live with everlasting Burnings*. But thou, O Man, who art under the Discipline of a lingering Sickness, art in a far better Condition: For how exquisite soever thy Pains are, thou hast still the *Day* before thee to *work* in, and enjoy'st that *Breath of Life* which others are depriv'd of: And certainly it is thy weighty Concernment to improve every Minute to the Advantage of thy Soul, and by *Charity* and *Devotion* to transplant thy *Treasure* into the *Kingdom of Heaven*: It is thy Concernment to make God thy Friend, and the blessed Jesus thy Advocate; and as thou perceivest thy bodily Strength decay, *to wax stronger in the Lord*, and to grow more and more in Grace, *till Mortality is swallowed up of Life*, and this ignoble State is *consummated in Glory*.

H Y M N.

**I** Am made to possess Months of Vanity, and wearisome Nights are appointed to me. (Job 7. 3.)

When I lie down, I say, When shall I arise, and the Night be gone? And I am full of

78 *Of a Linging Sicknefs.* Book II.  
tossing to and fro, unto the Dawning of the  
Day. (Ver. 4.)

For thy Hand is heavy upon me Day and  
Night, and my Moisture is like the Drought in  
Summer. (Pl. 42. 4.)

My Flesh is cloathed with Worms, and Clods  
of Dust; my Skin is broken, and become loathsome.  
(Job 7. 5.)

When I say, My Bed shall comfort me, and  
my Couch shall ease my Complaint; (Ver. 13.)

Then thou, O Lord, scarest me with Dreams,  
and terrifiest me through Visions. (Ver. 14.)

Thou makest Diseases come upon me as a wide  
Breaking-in of Waters, and vexest me with  
all thy Storms. (Ch. 30. 14.)

Thy Terrors pursue my Soul as the Wind,  
and my Welfare passeth away as a Cloud.  
(Ver. 15.)

Thou hast cast me into the Mire and Clay,  
and I am become like Dust and Ashes. (Ver. 19.)

There is no Health in my Flesh because of thy  
Displeasure; neither is there any Rest in my  
Bones by reason of my Sin. (Pl. 38. 3.)

I am feeble and sore smitten, and have roared  
for the very Disquietness of my Soul. (Ver. 8.)

My Heart panteth, my Strength hath failed  
me, and the Sight of mine Eyes is gone from me,  
(Ver. 10.)

But I still know that my God is full of Com-  
passion and Mercy; long-suffering and very  
pitiful, and forgiveth Sin, and saveth in Time  
of Affliction. (Ecclus. 2. 11.)

There-



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*Therefore whatfoever is brought upon me, I will take chearfully, and be patient when I am changed to a low Estate. (Ver. 24.)*

*I will bear the Indignation of the Lord, becaufe I have finned againft him. (Mic. 7. 9.)*

*I will fuffer according to his Will, and commit the Custody of my Soul to him, as unto a faithful Creator. (1 Pet. 4. 9.)*

P R A Y E R.

**O** GOD, whose infinite Wifdom, and over-ruling Providence, difpofeth of all Events; be pleafed to look upon me, thine unworthy Servant, afflicted with continual Pains and Miferies, and fupport and comfort me under the Chafifements of thy heavy Hand. *Mine Age, O God, is departed and removed from me as a Shepherd's Tent, and thou haft cut me off with lingering Sicknefs, and from Day even to Night, haft thou made an End of me. O! go not far from me now Trouble is hard at hand, and forfake me not when my Strength faileth me. Enliven my Soul with Devotion, and ftrengthen my Body with Patience: Let not the Tedioufnefs of my Sicknefs ruffle or difcompofe the Serenity of my Mind; but let the Terror of every Pain make me naufeate my Sin, and arm me againft the Torments of Eternity. Be pleas'd, O gracious God, fo to temper thy Judgments and Mercies together, that my Nature may be able to*

conquer the Infirmities of the Flesh, and my Soul being purg'd and purify'd from her Dross, may be saved in *the Day of Visitation*, thro' the Merits of Christ Jesus. *Amen.*

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## C H A P. V.

*Of Recovery from Sicknefs.*

**I**F it shall please our Merciful God, not to call us out of this World when he visits us with Sicknefs, but only in his Fatherly Kindness to admonish us of our Mortality, and put us in Mind of what must some time or other befall us; we are to take the Admonitions of the Lord with a thankful Heart, and to improve the Recovery of our Bodies to the Advantage of our Souls.

1. We are gratefully to impute the Restoration of our Health to God.
2. We are to consider how the prolonging of our Lives may prove a Blessing to our Families.
3. How badly we were prepar'd for Death and Judgment, if God should have snatch'd us away in our late Sicknefs.
4. What an Opportunity we now have of making Reparation for our former Sins, by a better Life for the future.

1. We

1. We are gratefully to impute the Recovery of our Health to God. It is very probable that we have made use of such Means in our Sickness as God has been pleased to ordain, and our Circumstances were able to procure; but when we have done to the utmost of our Abilities, we are not to ascribe any such Power or Efficacy, to these Means, as may seem to exclude the Blessing and Providence of God. For it is recorded as an infamous Blot upon King *Asa*, *That in his Disease he sought not to the Lord, but to the* <sup>2 Chr. 16. 12.</sup> *Physicians*: And when the King of Syria sent his Servant to *Naaman* to be cured of his Leprosy by the King of <sup>2 Kings 5. 5.</sup> Israel, that Prince cried out with a laudable Indignation, *Am I a God, to kill and to make alive, that this Man doth send unto me to recover a Man of his Leprosy?*

Health and Sickness are the Gift of God, and whoever pretends to the Disposal of them without his Permission, invades the Prerogative of the Almighty, and provokes him to lay heavier Disasters upon his Loins for his Sauciness and Presumption. For God is very nice and jealous of his Honour, and will not, upon any Pretence, be robb'd of his due Praise: As he actuates and influences *second Causes*, and makes them the Instruments of conveying his Favours to Mankind; so he expects to be sought to, in the

first Place, for his Assistance, and that the Honour and Glory of every Action should ultimately redound to himself. 'Tis He is to be praised for giving their several Virtues to *Medicines*; for enduing Men with Knowledge and Skill in the Nature of Diseases; for directing us to the proper Means for our Recovery, and blessing those Instruments which we have made use of in our Sickness.

2dly, The prolonging of our Lives may prove a Blessing to our Families.

It may chance that we have not been so *diligent* in our several Occupations and Employments, or may not have been so *successful* in the World, as to have made such a Provision for our Families as the Largeness and Necessities of them may require: And then the exposing of our poor innocent Children to a cruel World, and forcing them to a servile and uncreditable way of Living, or at best, the leaving of them to the ill Treatment of Strangers, must be a very melancholy and cutting Reflection to a dying Man.

But on the contrary, if we should have been prosperous and thriving in the World, and God should have blessed our *Labour*, and *increased our Substance in the Land*; yet we may be deceiv'd in the Persons we leave the Management of our Affairs to, and can never be secure that the *Widow* and  
*Fatherless*



*Fatherless* shall be free from the Knavery and Exaction of *Trustees* and *Guardians*.

But above all, the good Education of our Children, and the seasoning them with the Principles of Virtue and Honesty, is the chief Duty of every Father; and this is oftentimes neglected, when Parents are untimely snatch'd away, and their helpless Off-spring is left to the Disposal of others.

How happy then are you, who have such a new Addition to your Days, as may in all likelihood prevent the fore-mentioned Inconveniences! *You*, by reviving, as it were, from the Dead, are such fortunate Men, as to have Time enough to finish those Labours which you have begun. *You* have Opportunities of repairing your worldly Fortunes, and of providing a creditable Subsistence for your Families. *You* have the Pleasure of securing your Substance from Knaves and Oppressors, and of making the Distribution of your Goods in your own Person. *You* have the Happiness of *bringing up your Children in the Nurture and Admonition of the Lord*, and Ephes. 6. 4. of instilling such Principles of Virtue and Honesty into their Minds, as may remain thro' all the Ages of your succeeding Posterity.

3dly, You ought to consider how badly you were prepar'd for Death and Judgment,

ment, if God should have called you away in your late Sickness.

Tho' the Happiness or Misery of a Man is not complete till the *General Resurrection*; yet we are sure, that immediately upon the

Disunion of Soul and Body, the  
Ecclef. 12. 7. immortal Part *shall return unto*

*God who gave it*, and be dispos'd of in another State, according to the Quality of its Actions in this. The Notion of the *Sleep of Souls* is only the Fiction of some hare-brain'd Enthusiasts, and the Doctrine of *Purgatory* hath no manner of Foundation in Holy

Writ. Our Faith is, That as *Lazarus* was carry'd by the Angel into  
Luke 16. 22, 23. *Abraham's Bosom*, and *Dives* thrust

2 Cor. 5. 6. down into *Hell*; so those who tread in the Steps of the *Father of the Faithful*, shall be *present with the Lord when they are absent from the Body*; and those who prosecute their beastly Lusts, shall, for their Disobedience, be immediately consign'd over to a Place of exquisite Torment.

The Application I would make of this Doctrine, is to those Persons who have lately been respited from the Jaws of Death, and now have the *Grant* of a longer Continuance upon Earth, unexpectedly bestow'd upon them. I would have such Persons consider the *Privileges* they enjoy, as well as the *Miseries* they have avoided: For they have certainly, for some time, escap'd that *ter-  
rible*

rible Judgment which they must have enter'd upon after their Dissolution, and have fresh Opportunities of securing their Souls, and of making better Preparation for their Trial.

If their *Life* has been *wicked*, and their Sins were unrepented of, they must have been *miserable* beyond Redemption; and notwithstanding the vain Opinion of the *Sleep of Souls*, and the State of Insensibility after Death, the immortal Part would have wak'd to their Astonishment, and the *Worm which never dies* would have been a dreadful Confutation of their Folly.

If their *Life* had been tolerably good, and a Sense of Religion kept up in their Minds; yet I doubt not, but a Recovery from Sickness may be so discreetly manag'd as to be of excellent Use, even under these more promising Circumstances. For the more virtuous Men are, the more debasing Thoughts they entertain of their own Performances, and the stronger Resolutions they frame of husbanding their Time to greater Advantage for the future: Now if they live to put these Resolutions into Practice, and to perfect such good Works as they began in their Sickness, without Doubt, their Reward shall increase, in proportion to the Temptations they have conquer'd, and the Virtues they have exercis'd upon Earth: And therefore, if it were

were for no other Reason, but a greater Proficiency in Goodness, and a Title to a more *eminent Recompence of Reward*, the Time which is assign'd us, after some trying Sickness, may be of eminent Use to all Sorts and Conditions of Men.—But,

*4thly*, I shall urge this Argument a little farther, in reference to the Wicked, by considering how a Recovery from Sicknes puts a fresh Opportunity into their Hands, of making Reparation for their former Sins by a better Course of Life for the future.

In the Times of our bodily Weaknesses and Infirmities, the Impressions of God's Mercies are deeper upon our Minds, than they usually are at other Seasons; and we must be altogether stupid and obdurate, if we don't consider for what Ends it may please the Almighty to restore us to our Health. As the producing of a Pardon does raise the Spirits of a Malefactor, and make him in Love with the Mildness and Clemency of his Prince; so the rescuing of a Sinner from the Grave, should fill his Soul with the sublimest Raptures of the Divine Mercy, and inflame his Heart with a pious Zeal for the Service of his Benefactor. For the principal Reason why God permits us to *live longer*, is to afford us an Opportunity of *living better*; and if we frustrate and abuse the gracious Designs of his Goodness, we deservedly incur his future Displeasure,



pleasure, and are the wilful Causes of our own Damnation. It had been better for us to have dy'd of our former Sickness, than to recover our Health, that we may with more Eagerness pursue our Lust, and with a greater Guilt indulge ourselves in forbidden Pleasures. For the sooner we had dy'd, the fewer Faults we should have committed, and the less Punishment we should have been liable to; but the longer we live, and persist in sinning, the heavier will be our Doom, and the more insupportable our Damnation.

Besides all this, the wilful Continuance in Evil, after Mercies and Judgments, after Warnings and Sickneses, is an Aggravation to a Sinner's Guilt, and will sink him far deeper in the Pit of Destruction. It had been *better* for such an one that he had never been afflicted, *better* that he had never been restor'd to his usual Strength and Health, than to return to his former Abominations after his Recovery, and so render his *last Estate worse than his first*.

The Example of *Hezekiah* upon the Summons of Death, his penitent Behaviour under Sickness, and his *Song of Praise* for his Recovery, are very pertinent and suitable Meditations for you, who have experienc'd the Divine Goodness in the same Manner: The Particulars of this Action are largely describ'd in the 48th Chapter of

of *Isaiah*, and are so moving, beneficial and edifying, that I cannot but advise you, and every other Person in *Hezekiah's* Circumstances, to a devout and thankful Perusal of that excellent *Chapter*.

H Y M N.

**H**AVE ye not known, have ye not heard, that the Everlasting God, the Lord, the Creator of the Ends of the Earth, fainteth not, neither is weary? (*Is. 40. 28.*)

For Salvation belongeth unto him, and his Blessing is upon his People. (*Pf. 3. 8.*)

He raiseth up the drooping Soul, and lightneth the Eyes: he giveth Health, Light and Blessing. (*Ecclus. 34. 17.*)

O that Men would therefore praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of Men! (*Pf. 107. 15.*)

Lift up your Eyes on high, and behold who hath created the Things of Heaven; who bringeth out their Host by Number, and calleth them all by their Names. (*Is. 40. 26.*)

It is God, infinite in his Wisdom and Might, and wonderful in his Condescensions towards the Sons of Men.

He giveth Power to the Feeble, and to them that have no Might, he increaseth Strength. (*Ver. 29.*)

Even the Youths shall be faint and weary, and the young Men shall utterly fail. (*Ver. 30.*)

But they that wait upon the Lord, shall renew their Strength: They shall mount up with Wings

Chap. V. *from Sickness.* 89

*Wings as Eagles; they shall run, and not be weary, and they shall walk, and not be faint.*

(Ver. 31.)

*For the Lord will not cast off for ever; and though he cause Grief, yet will he have Compassion, according to the Multitude of his Mercies.* (Lam. 3. 31, 32.)

*Thou, O Lord, hast brought my Soul out of Hell; thou hast kept my Life from them that go down into the Pit.* (Ps. 30. 3.)

*Thou art my Defender and Helper, and hast preserved my Body from Destruction, and lifted me up from the Gates of Death.* (Ecclus. 51. 2. Ps. 9. 13.)

*Thou hast turned my Heaviness into Joy, and hast put off my Sack-cloth, and girded me with Gladness.* (Ps. 30. 12.)

*Therefore will I proclaim the new Song which thou hast put in my Mouth, and will sing of thy Praise without ceasing, and give Thanks unto thee for ever and ever.* (Ps. 40. 3. Ps. 30. 13.)

I will never be unmindful of thy late Mercies, nor defective in extolling thy unparallel'd Goodness.

P R A Y E R.

O Indulgent Father, O Omnipotent God,  
I heartily thank thy Divine Goodness  
for extending Health and Salvation to me  
thy Servant, who labour'd under the Mis-  
eries of Sickness. *It was of thy Mercies, O*  
Lord,

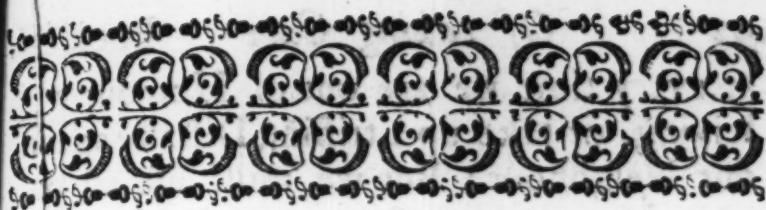
Lord, *that I was not consumed, and because thy Compassions fail not.* It was thy *Favour*, and not my *Merit*, which brought me from the *Gates of Death*, and restor'd me alive to my Friends and Family. Grant, O Lord, that I may be always mindful of this thine inestimable Blessing, and let the Sense of my Recovery inspire me with such holy Resolutions for the future, that I may be re-

*Publick Baptism.* form'd in my Life, and re-new'd in my Principles. Grant,

that as I rise from this Bed of Sickness, I may die unto Sin, and live unto Righteousness, continually mortifying all my evil and corrupt Affections, and daily proceeding in all Virtue and Godliness of Living; so that when thou shalt be pleased to visit me with any other Distemper, I may be prepar'd to attend thee to Glory; and finally, with the Residue of thy Holy Church, I may be an Inheritor of thine Everlasting Kingdom, thro' Jesus Christ my Lord. *Amen.*

*The End of the SECOND BOOK.*





A  
C O M P A N I O N  
F O R A

**Sick Bed :**

O R, A  
*Preparation for Eternity.*

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B O O K   I I I .

Of the Duties to be perform'd in  
S I C K N E S S .

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C H A P.   I .

*Of taking Care of the Body.*



WE are so far from having the absolute Power of our own Bodies, that we are by the Laws of Creation subjected to another, and must be contented to *act*, or *suffer*, according to the Wisdom and Pleasure of our great Maker. We are not at Liberty to resign our Breath  
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Book II.  
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at every time we are out of Humour with Living, or take up a trifling Distaste against our Neighbour: But we must use all possible Means to preserve that Being which God has given us, and patiently *to wait till our great Change* comes.

Now in order to a faithful Discharge of our Duty in respect to the Body, I would have the following Directions strictly observ'd:

1. Not to pretend to be Judges for ourselves in Sickness.
2. To endeavour to be rul'd and govern'd by other Persons.
3. To use all such Means as may be thought proper to restore Health.
4. Not to suffer any Notions of God's absolute Determination of our latter End to hinder us from seeking after human Aids.

1<sup>st</sup>. We must not pretend to be Judges for our own selves in Sickness. For the Nature of our Distemper may be such, that we may apprehend Things in a manner quite different from what they really are. Our Understandings may be so clouded, that we cannot easily distinguish Truth; and our Wills and Affections so miserably deprav'd, that we cannot follow what is necessary and agreeable to Self-preservation. What a perverse and untoward Judgment does a Man make of Things in a Fever?

How

How obstinately does he refuse *what* will do him Good, and how eagerly pursue *what* will end in his Ruin? Such a Person is no better than a *Child* in his Judgment, and a *Mad-man* in his Actions: He is pettish and humourfome, frantick and delirious; and out of a Principle of Pity and Compassion to him as our Fellow-Creature, we ought not to leave him to the Government of a distemper'd Fancy, but to apply such Helps and Remedies, as we judge most suitable to his present Circumstances and Condition.

2dly, My next Advice to those who are sick, is to be rul'd and govern'd by pious and understanding Persons.

I must confess, that Men are sometimes so discompos'd by the Violence of a Distemper, as to lose their Senses and Reason; and it is in vain to lay down Rules of Obedience to those whose Circumstances are not capable of receiving any: But yet there are inferior Degrees of Sicknefs, when the *Mind* is not so much disturb'd and shock'd as the Body; and in these Cases, the Persons affected must shew themselves of a peaceful and humble Disposition. For how often is our Health sacrific'd by Presumption, and our Life thrown away by our own Folly? Alas! we are head-strong and ungovernable, morose and conceited; and trust too much to ourselves, and too little to others: And this occasions the good Offices of our Friends  
and

and Attendants to be slighted, and all the ordinary Methods of a Cure to be frustrated. But Patience and Submission would produce contrary Effects, and a chearful Compliance with the Advice and Prescriptions of others, would shew a Willingness to preserve that Life which God has lent us, and would be a probable way to engage the Love, the Prayers, and Assistance of all that are round about us.

3dly, We must use all such Means as may be proper to restore Health. It is true, that God can save us by a Miracle, and raise us from the Bed of Sicknes by the sole Force of his Almighty Power; but we have no Assurance of his Holy Word that he will do so, and the daily Spectacles of Mortality are irrefragable Instances to the contrary. It is a sufficient Evidence of God's Goodness, that he has imparted such Skill to an Order of Men, as to see into the Nature of Diseases, and has given such Virtue to Herbs and Plants, as (if rightly applied) will relieve the Miseries of Mankind; and in the last Place, that he is never wanting to bless the Instruments which he has ordained, if he be timely and regularly addressed to for his Assistance.

But for Men to suppose that God will miraculously restore them, when they have used none of the ordinary Means which he has prescribed for their Recovery, is both  
a foolish



a foolish and impious Presumption. Our Saviour did then teach us the lawful Use of Means in Sicknefs, when he recovered a *blind Man's Sight* by making an *Ointment of Clay and Spittle*, and putting it upon his Eyes. *Isaiab* Joh. 9. 6, 7. rescued King *Hezekiah* from the Jaws of Death by applying a *Plaister of Figs* to the Part affected; and *Elisha the Prophet* ordered *Naaman the Syrian* to be cured of his *Leprosy* by washing seven times in the River *Jordan*. These Instances shew, that Means are oftentimes used, even when Miracles are wrought, and things could be effected without them; but how much more necessary are they in common Cases, when Persons must act according to the Course of Nature, and expect the Prolongation of their Lives by the stated Rules of Providence?

I must confess, that there are some *Means* which cannot be lawfully made use of in Sicknefs; such as are all *Charms* and *Spells*; the consulting of pretended *Conjurers* and *Witches*, and the running after *Divinations* and *Enchantments*. Whosoever takes these unwarrantable Measures, does go to the Devil, and not to God, for Recovery; and must expect that no Blessing will attend him here, nor yet any Happiness hereafter. With what astonishing Miseries does God threaten to

Is. 47. 9. to visit *Babylon, in a Day, and in a Moment, for the Multitude of her Sorceries, and for the great Abundance of her Inchantments?* And in what a bitter and upbraiding manner does the Prophet treat her, for expecting Succour by the Power and Virtue of Magic? Let  
 Ver. 13. *now the Astrologers, the Star-gazers, the monthly Prognosticators, stand up, and save thee from those things that shall*  
 Ver. 14. *come upon thee. Alas! they are not able to deliver themselves from the Power of the Flame, much less are they capable to turn off the approaching Doom from others.*

Let us not therefore be impos'd upon by any such false and dangerous  
 Ephes. 4. 14. Pretences, and carried away by the Slight of Men, and cunning Craftiness, whereby they lie in wait to deceive; neither let us so far comply with the Persuasions of any weak and silly People, as to seek after Remedies which God does not allow of. The Means which we are permitted to try in Sickness, are the proper and discreet Use of the Creature, the Aid and Assistance of the Physician, and above all, fervent Prayer to the Lord of Life and Death, for a Blessing upon our honest Endeavours.

4thly, Let us not harbour any such Notions of God's absolute Determination of our latter End, as may hinder us from the

Application of proper Means for our Recovery.

I find a current Opinion among some misguided People, that God has so absolutely fix'd the Term of human Life, that we cannot live beyond such a Period, and that nothing can possibly kill us before we arrive at our *appointed Time to die*. The Consequence of this Doctrine is, to be no ways solicitous about *Life or Death*, and to have little Regard to our bodily Health, because we can't contradict the Will of GOD.

But to this, it may be answer'd, That all the Texts of *Scripture* which are quoted out of *Job*, *Psalms* and *Ecclesiastes*, concerning the determinate Bounds of Man's Days, are only to be understood of the general Period of human Life; namely, that God has been pleas'd to contract our Days in these latter Ages of the World to *Threescore and ten, or an Hundred Years*, and not suffer'd us to live to the prodigious Age of our Fore-fathers: But yet how long we shall live of *this Time*, is in some measure in our own Power, because God has not determin'd the particular Minute and precise Circumstances of every Man's End. We see some Persons ruin their Health by Drunkenness and Whoredom; others *drown* or *hang* themselves; and a third sort of People are brought to the *Gallows* for *Theft* or *Murder*: But will any one say, that God

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determin'd the particular Fate of all these Persons, and that if Men had not been addicted to the fore-mentioned Vices, they might not have continued longer upon Earth? I am sure, no Man can maintain such wild Assertions, unless he makes God the Author of Sin, and brings in the divine Decrees to patronize the greatest Villains in the worst of Actions.

I may then modestly say, that the safest way is to affirm, that God has *set Life and Death before us*, and instructed us in the true Measures of preserving the *One*, and avoiding the *Other*: And certainly 'tis our Duty to be govern'd by the Rules of Reason, and not to trouble ourselves so much about the hidden Decrees of God, as to neglect the probable Means of our own Preservation.

When we have thus done all that is requisite for the Body, we must leave the Issue and Event of Things to God: However, we may rest satisfy'd, that we have employ'd our utmost Care for our own Welfare, and have not cast away that Life which God has commanded us to preserve. We have given our Friends no just Occasion to weep and mourn, nor our Families to regret the untimely Loss of us: But as long as it was in our Power, we have endeavour'd to continue amongst them; and when it was God's Pleasure to remove us, we have quitted the *Stage* with that Decency and Regard to our own  
selves



selves which was due to the Excellency of our Human Nature, and becoming the Wisdom of rational Creatures.

## H Y M N.

**I** Know that thou hast *fearfully and wonderfully made me, and breath'd into my Nostrils the Breath of Life.* (Gen. 2. 7.)

My Body is the Contrivance of thy Wisdom, and my Soul is the very Image of thy Essence.

*Thou hast made me to have Dominion over the Works of thy Hands, and hast put all things under my Feet.* (Ps. 8. 6.)

Yet tho' I am Lord over my Fellow-creatures, I am still a Subject to my great Creator.

Tho' I have Power over the *Lives of the Beasts of the Field*, I have no Commission to dispose of my own.

I am accountable to my God for my Being, and am obliged to preserve it as long as I can.

If I am *sick*, I must study to be *well* again, and use the lawful Means of Recovery.

*Tho' it is neither Herb nor mollifying Plaister that can always restore me to Health, but the Word of God, which healeth all Things.* (Wisd. 16. 12.)

*Yet hath God created Medicines out of the Earth, and he that is wise will not abhor them.* (Ecclus. 38. 4.)

*Was not Water made ſweet with Wood, that the Virtue thereof might be known ? (Ver. 5.)*

*And he hath given Men Skill, that he may be praised in his marvellous Works. (Ver. 6.)*

*Wherefore honour a Phyſician with the Honour due unto him, for the Uſes which you may have of him. (Ver. 1.)*

Preſent the Sacrifice of thy Prayers in the firſt Place, as a ſweet Savour to the Lord of Healing. (Ver. 11.)

*And then give Place to the Phyſician ; for the Lord hath created him : Let him not go from thee, for thou haſt Need of him. (V. 12.)*

*For there is a Time when in his Hands there is good Succeſs. (Ver. 13.)*

*For he ſhall alſo pray unto the Lord, that he would proſper that which he gives for Eaſe and Remedy, to prolong Life. (Ver. 14.)*

P R A Y E R.

**G**Rant, O Lord, that I may be neither too fond, nor too prodigal of my Life; but let me carefully preſerve my Being, till thou art pleaſed to command me to reſign it. Let not the Fear of Death put me upon any unjuſtifiable Methods of Living, neither let the Miſeries of Life make me haſten my own Deſtruction : But do thou vouchſafe to furniſh me with ſuch a competent Degree of Health and Eaſe, that I may ſerve thee in all godly Quietneſs in this World, and finally may enter into the Joy of my Lord in the next.      *Amen.*

CHAP.

## C H A P. II.

*Of Self-Examination.*

IT is the Apostle's Advice to the *Corinthians*, to examine themselves before they presume to *eat of the Bread, and drink of the Cup*, in the Holy Sacrament: And this Advice is not only directed to that disorderly People, and design'd particularly to be put in Practice before the Solemnity of the Lord's Supper; but it is a Precept of perpetual Obligation upon the Consciences of Men, and commands some Portion of our Time for the due and regular Performance of it. For if we would but consider the Slips and Miscarriages which the best of us are guilty of, and how in *many things we offend all*; if we would but consider how our purest Acts of Religion are very imperfect in the Sight of God, and that we can hardly live one Day to an End without being betray'd into some Lust or Vanity; I am sure that we cannot be too intent and serious in the Recollection of our Actions, or too exact and punctual in balancing the Accounts of our Souls.

But how remiss and negligent soever you may have been of this weighty Concern in the Time of your Health; yet when the Weaknesses and Decays of the Body ad-

monish you of a speedy Departure the Church has prescrib'd it as a Part of my *Pastoral Office*, to require you to examine yourselves, and your *Estate*, both towards God and Man; so that accusing and condemning yourselves for your own Faults, you may find Mercy at our Heavenly Father's Hand for Christ's Sake, and not be accused and condemned in that fearful Judgment.

For your better Direction in this Case, you may be pleas'd to proceed after the following Method, and examine yourselves,

1. In relation to your *Faith*.
2. In relation to your *Practice*.

1<sup>st</sup>, In the Examination of your *Faith*, you must see what manner of Assent you have given to the Articles of the *Christian Religion*; and in order thereto, it will be necessary for you to repeat the *Apostles Creed*, and make a Pause between every *Article*, and devoutly consider how your Mind has been affected with the wonderful Works of God, and your Faith enliven'd by the generous Behaviour of our merciful Redeemer.

2<sup>dly</sup>, You must examine your *Practice*, and consider how you have perform'd those Duties which are injoin'd you by the *Law of Nature*, and the *Word of God*: And here it is necessary for you to repeat the *Ten Commandments*, which are an Abstract of your Duty, and to make a Stop at the End of every



## Ch. II. *Of Self-Examination.* 103

every *Commandment*, and to compare your former Life and Conversation with the Things which you find either commanded or forbidden therein: For in these *Commandments*, you have the practical Parts of Morality very plainly deliver'd, which the *Church-Catechism* has briefly explain'd, in that Account she has given of your Duty towards God, and your Duty towards your Neighbour. And I think it convenient for you to rehearse these two essential Parts of your Duty, as they were taught you in your *Catechism* when you were *Children*, that you may better perceive how you have kept or broken these *Commandments* now you are arriv'd to be Men,

But more particularly, I must beg of you all, in the last Place, to have a strict Eye upon the Service of God, and sincerely to examine your own Souls how you have behaved yourselves,

1. In respect of *Publick Worship*.

2. In respect of *Private*.

1<sup>st</sup>. You must examine yourselves in respect of *Publick Worship*, because the Attendance upon this *Worship* is a Duty so plainly deliver'd in *Scripture*, that the Neglect of it must be a very notorious Crime. The Apostle has commanded you *not to forsake the Assembling of yourselves together, as the Manner of some is*; and our Saviour hath assur'd you,

Heb. 10.  
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Mat. 18.  
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that *where two or three are gather'd together in his Name, there is he in the midst of them.* How much more favourable then will he be to the regular Assemblies of a sound and numerous Part of the *Catholick Church*? And with what greater Chearfulness will he vouchsafe his divine Presence to those Congregations, who are met to hear his Word explain'd by lawful Pastors, and to present him with their Prayers and Praises according to his own Appointment? The *Psalmist* does acknowledge it the highest Privilege to be admitted to the meanest Office in the Church, and declares, that he *had rather be a Door-keeper in the House of the Lord, than to dwell in the Tents of Wickedness;* and would sooner chuse to spend one Day in his Courts, than a Thousand upon a Throne.

If then so amiable are the Tabernacles of the Lord of Hosts, that the pious Soul  
 Vers. 1, 2. *longeth, yea, even fainteth for the Courts of her God;* how can you apologize for your scandalous Absence from publick Worship? Or what Respect can you have for your God, when you seldom look within his House, but when your Interest or Necessity bring you thither?

It is doubtless a main Branch of your Duty, to examine yourselves in this particular, and to see, not only whether you have express'd an outward Zeal for the Constitution of the Church,

Ch. II. *Of Self-Examination.* 105

Church, but also, whether you have liv'd in Conformity to her Discipline, and paid a constant Attendance upon all the solemn Acts of her Service.

2dly, You must examine yourselves, how you have serv'd God in *Private*. If you have been unavoidably hinder'd either by Sickness or Business from attending upon God in publick, you must make some Amends for your Absence by private Devotions. It was the *Psalmist's* Custom to *think upon God in his Bed, and meditate on him in the Night-watches*; and you should never forget to throw up some short Prayer, or pious Ejaculation, to Heaven, when you are about your necessary Employments. But above all, you are to take care, not to compose your *Eyes to Sleep, or your Eye-lids to Slumber*, till you have devoutly repeated the *Lord's Prayer*, and humbly recommended yourselves to the Protection of the Almighty: Neither are you to raise your Head from the Pillow next Morning, till you have said again the fore-mention'd *Prayer of our Lord*, and render'd him Thanks for the comfortable and refreshing Sleep of the last Night.

These, my Brethren, are Heads, upon which your Examination ought to proceed; and after you have, according to these Rules, made an impartial Scrutiny into your former Life, you will come to some Knowledge of

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your spiritual Condition ; and as you find your Sins greater or less, I shall direct you to apply suitable Remedies to them, in the ensuing Chapters : In the mean while, you may repeat this Hymn to God, and conclude your Examination with the following Prayer.

H Y M N.

**T**HO' my *Wickedness* is great, and mine *Iniquities* are infinite ; (Job 22. 5.)

*Yet to depart from Sin is a thing pleasing to the Lord, and to forsake Unrighteousness is a Propitiation.* (Ecclus. 35. 3.)

I know my God is an indulgent and compassionate Father, and that he will never discard his penitent Children.

I will therefore humble my Soul in his Presence, and confess myself *unworthy to be called his Son.*

I have *already try'd my ways, and examin'd my Life and Actions.*

I have *called to Mind my past Iniquities, and remembred the Sins of my Youth.*

But I still suspect my Examination has been partial, and I fear that Self-love has blinded my Eyes.

*But thou, O God, knowest my Down-sitting, and mine Up-rising ; Thou understandest my Thoughts afar off.* (Ps. 139. 2.)

*Thou compass'est my Path and my Lying-down, and art acquainted with all my Ways.* (V. 3.)

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Ch. II. *Of Self-Examination.* 107

*Do thou therefore examine me, O Lord, and prove me ; try my Reins, and my Heart: (Ps. 26. 2.)*

*And see if there be any Wickedness in me, and lead me into the Way everlasting. (Ps. 139. 24.)*

P R A Y E R.

O God, the *Searcher* of Hearts, and Discerner of all Secrets ; direct me in such a manner to examine and try my Ways, that I may not impose upon others as well as myself, and in the End ruin my own Soul by my Fondness and Partiality. I know that the Time is coming, when the Deeds of Darknes shall be brought to Light, and all my Thoughts, Words and Actions presented to the View of Saints and Angels : Oh ! prepare my Soul against this terrible Day, and enable me, O God, so to judge and condemn myself whilst I remain in this World, that I may appear with Courage before the Bar of thy Tribunal, and receive the comfortable Sentence of Absolution, thro' the Merits and Mediation of my Redeemer. *Amen.*

## C H A P. III.

*Of Repentance.*

**A**Fter you have taken a Survey of your past Actions, and examin'd your Souls according to the Directions in the foregoing Chapter, I would have you consider, that the End and Design of this Examination is to bring you to Repentance : *This* is a Duty which the Frailty and Sinfulness of your Nature puts you under a necessity of discharging frequently throughout the whole Course of your Life ; and it is to be hop'd, that only the completing and perfecting Part of it is reserv'd till the melancholy Time of Sickness, and that you can survey with Pleasure what you have so happily begun, rather than begin with Regret what is so necessary to be done.

How observant or defective you have been in the several Branches of your Duty, is best known to God, and your own Consciences ; and that I may not seem to encourage you in Supineness and Negligence, or flatter you in any pernicious Mistakes, I must beg Leave to lay before you the following Things :

1. The Nature and Extent of sincere *Repentance.*

2. The

2. The Motives and Encouragements you have to *repent*.
3. The two Extremes of *Presumption* and *Despair*, which you are to avoid in your *Repentance*.

1. I am to lay before you the Nature and Extent of sincere *Repentance*: And here I shall cast your Duty into these five following Particulars.

1. You are to express a general Sorrow for all the Sins of *Infirmity*, *Ignorance*, and *Forgetfulness*, and to intreat your merciful God to place them to the Account of your All-sufficient Redeemer. If you afford your selves any Time for Reflection, your Conscience will present you with a very frightful Catalogue of your Sins; But what are these to that Multitude of Crimes which has slipped unobserved out of your Memory, or passed current in Practice under the Notion of *indifferent things*? Certainly then the least that you can do, is to beg God in general to blot out of his *Book* what you have so long forgotten, and not to be so extreme as to mark what was done amiss, when you were less capable of knowing your Duty, and indifferently hurry'd away towards Evil, by the violent Bent and Inclination of Youth.

2dly, You must bewail the Vileness and Depravity of your sinful Nature, and upbraid yourselves for following the Corruptions

tions of Flesh and consenting to the Enticements of your unruly Passions and Appetites.

3dly, You are to make a particular Confession of your presumptuous Sins; *and where- in soever you shall perceive yourselves to have offended either by Will, Word, or Deed, there to bewail your own Sinfulness*, and to aggravate that Guilt which lies so heavy upon your Consciences. You are to consider what an Indulgent and Merciful Being you have offended, and what little Reason and Provocation you had to do it; how you have oftentimes sinned against the powerful Dictates and Persuasions of your own Mind, and the gentle Reprimands and Suggestions of God's Blessed Spirit.

4thly, You must enter upon Resolutions of Amendment and Reformation of Life for the future, if it shall please God to recover you from this present Sickness, and to give you a longer Space of Continuance upon Earth. And you must also beg the Assistance of his Grace, to enable you to perform the Vows and Promises which you made in your Sickness, and to prevent you from falling back into your former Abominations.

5thly, To shew that these your Intentions of Amendment are hearty and sincere, you must loath and abhor the Thoughts of all those Vices which you formerly receiv'd  
Pleasure



Pleasure in, and admonish your old Companions in Iniquity to take Warning by your Example, and to reform their Lives before they come to the Miseries of a Death-bed.

These are the five Particulars in which I conceive the Duty of Repentance to be chiefly compriz'd; and they are so plain and obvious to the meanest Capacity, that I think it superfluous to make any farther Inlargements upon them: And so shall hasten, in the

2d place, to the Motives and Encouragements you have to repent: And here, to do Justice to the Proceedings of the Almighty, and to possess the Mind of a Sinner with a lovely Idea of his God, I think it necessary to represent to you the Indulgence and Condescension of your Heavenly Father, and to trace the Progress and Footsteps of his Mercy towards the ungrateful Sons of Men.

*First*, God graciously invites you to Repentance; sends to you by his Servants, and courts you by his *Son*; opens the Door, and prepares the Table; welcomes the returning *Prodigals*, and *slays the fatted Calf* for their Entertainment.

*Daughter, be of good Comfort, and go in Peace*, says our merciful Saviour, Luke 8. 48.  
*to the poor trembling Woman who touched the Border of his Garment for a Cure:*  
 And

And the same peaceable and refreshing Words may every penitent Sinner apply to his own Conscience. *Be of good Comfort*, O thou contrite and relenting Soul; for thy God is willing to receive thee again into his Favour, and thy Redeemer has Compassion upon the Tremblings and Agonies of thy distracted Conscience. *Arise and walk*, O thou diseased Sinner; for the great Spiritual Physician is ready to heal up thy Wounds, and cure all thy noisome Maladies. Thy loving Saviour calls upon thee to lay down the Load of thy Sins upon the Cross, and provokes thee to receive Ease and Comfort from the unexhausted Stock of his Merits.

2dly, God expresses a great Unwillingness, that the very worst of you should perish by Impenitence. He made you for no other Reason but to make you happy; *happy* in the fulfilling of his Laws *here*, and in the Fruition of his Glory *hereafter*. *As I live*, saith the Lord God, *I have no* Ezek. 33. 11. *Pleasure in the Death of the Wicked: but that the Wicked turn from his evil way, and live: Turn ye, turn ye from your evil ways; for why will ye die, O House of Israel? Why will you be undutiful to your Father, and force the Almighty to ruin you, contrary to the merciful Inclinations of his own Nature?*

3dly, God has us'd all Means that are consistent with his own Wisdom, and the Freedom of your Natures, to bring you to Repentance.

penitance. He hath deliver'd you a Law to walk by, and calls upon you almost in every Page of the *Bible* to renew your Lives, and reform your Practices. He has instituted Holy Sacraments, and settled a standing Ministry in his Church, to comfort and admonish his People. *Come unto him, all ye that labour, and are heavy laden, and he will give you Rest.* Cast your Burthens upon him, for he will support and strengthen you. *Confess your Iniquities, and be sorry for your Sins*; and he will take you under his Protection, and reward you with Crowns and Sceptres in his Son's Kingdom.

Let me intreat you then not to turn the Grace of God into Wantonness, nor his Condescension into Ridicule; not to abuse his Clemency, nor provoke his Vengeance: But in the last place to avoid the two Extremes of *Presumption* and *Despair*, which the Consideration of God's Love on the one side, and the Frightfulness of Sin on the other, are apt to drive Mankind into.

*First*, I would have you caution'd against Presumption, and not make a bad use of God's Promises, nor rely so much upon his Mercy, as to neglect the Performance of your Duty. *The Goodness of God* was design'd to persuade and lead you to Repentance, and not to harden the Heart, or encourage the Obstinacy of wilful Sinners: And certainly you make a perverse Application of the Divine

vine Favours, when you slight the Over-  
tures of an indulgent God, and over-rate  
the Value of your own Services. Alas!  
there is nothing in Human Nature which is  
really profitable or meritorious; nothing to  
tickle the Vanity, and blow up the Arro-  
gance, of *Dust and Ashes*. The very best of  
Men have been so far from thinking that  
they had any thing from themselves, *whereof*

Rom. 4. 2. *they might glory or be justify'd be-  
fore God*, that they have made  
the largest Confessions of their Miscarriages,  
and pronounced their *Sins more in Number  
than the Hairs of their Head*. The Psalmist  
acknowledges, that *if God should be so ex-  
treme to mark what was done amiss, no Flesh  
living could stand before him*. And Solomon

Eccl. 7. 20. *positively asserts, that there is not  
a just Man upon Earth, that does  
good, and sinneth not*. We know that *Abraham  
and Moses* had their several Failings, and  
*Job* (tho' he was characteris'd by God for a  
Job 1. 8. *perfect and upright Man*) did openly  
Ch. 9. 20. *and generously confess, that if he  
should justify himself, his own Mouth  
would condemn him; if he should say, that he  
was perfect, it would prove him perverse*.

If such then are the Defects and Failings  
of those who have obtain'd the Reputation  
of Saints; how can we, their profane and  
degenerate Offspring, presume upon the  
Sufficiency of our own Merits, or pretend  
that



that our Actions can bear the Trial of the last Judgment? *If thou, Lord, shouldest enter into Judgment with thy Servants, in thy Sight could no Flesh living be justified. For, behold, thou puttest no Trust in thy Saints, nor any Confidence in thy Servants. The Heavens are unclean before thee, and the Angels are charged with Folly. Then how much more abominable and filthy is Man, which drinketh Iniquity like Water? For what is Man, that he should be clean, and he which is born of a Woman, that he should be righteous? Alas! for you all, poor inconsiderable Mortals! (who dwell in Houses of Clay, and whose Foundation is in the Dust) You are all conceiv'd in Sin, and brought forth in Iniquity, and are so far from making Satisfaction for the Rebellion of your Ancestors, that you augment the Number, and aggravate the Guilt, of your Hereditary Crimes, and by your Actual Transgression draw down fresh Curses upon your Heads, and merit Eternal Damnation. But,*

*2dly,* Do not despair for all this, nor suffer the strict Justice of God, nor the infinite Number of your own Sins, to hinder you from Repentance.

I have already describ'd what a Merciful Being you have to deal with, and what great Encouragement you have to *rely* (tho' not impudently *presume*) upon his Favour: And  
for

Pf. 143. 2.

Job 4. 18.

Ch. 15. 15.

Ver. 14, 15.

Ch. 4. 19.

for your further Satisfaction, the *Scripture* will furnish you with Examples of the greatest Sinners, who obtain'd Mercy upon Repentance. *David*, besides other Crimes, was guilty of both *Murder* and *Adultery*, by slaying *Uriah*, and defiling his *Wife*. *Solomon* turned his Mind to *Madness and Folly*, and sported himself with three thousand Concubines at once. All the Disciples forfeited their Allegiance, and forsook their Master, when he stood most in need of their Assistance. *St. Peter* deny'd and forswore him, and *St. Paul* was the most bitter Reviler of the Brethren, and Persecutor of the Church: Yet all these found Mercy and Forgiveness by Repentance, prov'd afterwards remarkable Instruments of God's Glory, and flaming Instances of Faith and Piety. In like manner, you are not to despair of Pardon, tho' you are great and scandalous Offenders: For the same God that spake Peace to their Consciences, has kindly invited you to the *Throne of Grace*; the same Promises which were assigned over to them, are still in Trust for you and your Children: And the same Blood of Christ which was offer'd up for their Sins, is a sufficient Sacrifice and Atonement for the Sins of the whole World.

HYMN.

## H Y M N.

**L**ET us bend our Knee before the Foot-stool  
of the Almighty, and lift up our Heart  
with our Hands, unto God in the Heavens.  
(Lam. 3. 41.)

Let us come before his Majesty with  
Trembling, and recount our Sins with Im-  
partiality.

For if we have been so *bold* as to affront  
him, we ought to be so *humble* as to beg his  
Pardon.

Stubbornness is not to be excus'd in *de-*  
*pendent* Creatures, and Pride is hateful in  
*Dust and Ashes.*

The *Most High* loves an *humble* Soul, and  
his Spirit dwells in a *contrite Heart.*

He has promis'd the *Meek shall inherit* the  
Earth, and the truly Penitent find Posses-  
sions in *Paradise.*

Why dwellest thou therefore, O my Soul,  
in the beastly Tents of Sin, and darest not  
return to the ravishing Pleasures of an holy  
Life?

Go strip thyself of thy Lust and Wanton-  
ness, and *wash* thy polluted Garments in the  
*Blood of the Lamb.*

Gird thy Loins with Sackcloth, and cover  
thy Head with Ashes, and confess thine own  
Iniquities, and the Iniquities of thy Fore-fathers.

For

*For he that covereth his Sins shall not prosper. But whoso confesseth and forsaketh them, shall have Mercy. (Prov. 28. 13.)*

*O! I have sinned against Heaven, and before thee, O my Heavenly Father; and what shall I do unto thee, O thou Preserver of Men! (Luk. 15. 18. Job 7. 20.)*

*Behold, I am vile; what shall I answer thee? I will lay my Hand upon my Mouth, and by my Silence confess my Guilt. (Job 40. 3.)*

*O my God, I am ashamed, and blush to lift up my Face to thee, my God. (Ezra 9. 6.)*

*For mine Iniquities are increased over my Head, and my Trespas is grown up into Heaven. (ibid.)*

*Yet I must expect Redress only from thee, the Rock of my Salvation, and there is none other in Heaven can help me.*

*Tho' I am unworthy of myself to approach thy Throne, yet thy Son's Merits have pav'd the way to Mercy.*

*The sprinkling of his Blood has sanctify'd my Heart, and the Promises of his Gospel have embolden'd my Tongue.*

*O! give me the Grace of true Repentance, and shew me the Heinousness and Obliquity of my Ways.*

*Then shall Tears run down my Cheeks like a River, Day and Night, and my Soul shall weep for her Pride in secret Places. (Lam. 2. 18. Jer. 13. 17.)*

I will



Ch. IV. *Of Reconciliation, &c.* 119

I will abhor the Thoughts of my past Actions, and guard myself against future Infection.

*I will make a Covenant with mine Eyes, and refrain my Foot from the Paths of Evil-doers.*  
(Job 31. 1. Pro. 1. 15.)

P R A Y E R.

O Most Mighty God, and Merciful Father, who hast Compassion upon all Men, and hatest nothing that thou hast made, who wouldest not the *Comminat.* Death of a Sinner, but that he should rather turn from his Sin, and be sav'd; mercifully forgive me my Trespases; receive and comfort me, whom thou hast redeemed; enter not into Judgment with thy Servant, who am vile Earth, and a miserable Sinner; But so turn thine Anger from me, who meekly acknowledge my Vileness, and truly repent me of my Faults; and so make haste to help me in this World, that I may ever live with thee in the World to come, through Jesus Christ my Lord. *Amen.*

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C H A P. IV.

*Of Reconciliation and Forgiveness.*

There is no Man who can live any considerable Time upon Earth, without meeting

meeting with many Injuries and Abuses; if he would follow the Rules of our *Holy Profession*, he must frankly and generously forgive them all: For 'tis the Design of Christianity to triumph over Malice, and the Glory of a Man to pass by a Transgression; it is the Property of Charity to pity the Miscarriages, and the Practice of a Christian to pray for the Persons of Offenders.

As for *those* who have *offended* you, it is their Duty to beg God's Pardon for the Wickedness they have committed *against him*, and to make Satisfaction for the Offences they have done *to you*. But if they should be stubborn in their Errors, and defective in their Submission, you must still consider yourselves as *Servants of the Lord*, who must not strive, but be ready to forgive your *Enemies*, as you expect Forgiveness at the Hands of your Great Master.

For the better discharging this truly Christian and Seraphic Duty, I think it convenient to inform you rightly in Two Particulars.

1. In the Nature, Extent, and Effects of *Forgiveness* and *Reconciliation*.
2. In the Benefit which you yourselves shall receive by *forgiving* others, and the Necessity you lie under at all times (and more particularly upon your sick Beds) to be reconcil'd to your Neighbours.

1<sup>st</sup>, I am to shew you the Nature, Extent, and Effects of Reconciliation and Forgiveness: And this is the more necessary to be done, because some Men rest in the bare outward Pretensions to Friendship, and think that one or two grave formal Sayings (such as, *I freely and heartily forgive you, and I pray God do the same*) are a sufficient Discharge of their Duty. But these are at best but Words, and oftentimes prove fallacious: For notwithstanding the fair Speeches of the *Mouth*, Malice may lurk in the *Heart*, and upon the first Opportunity discover itself to the utter Ruin of our Neighbour. Forgiveness then must be attested by more material Evidence than bare Words, and I think that it can never be truly Christian and perfect, unless there be these Qualifications in the *Forgiver*.

1. A Love and Affection towards the Person *offending*: For whatever his Vices are, yet still, as to his *Nature*, he is a *Man*; as to his *Religion*, he is a *Christian*; and as to his *Profession*, he may be of the same *Church* and *Communion* with ourselves.

Now, who would not be kind to an offending *Brother*? Who would not be courteous and merciful to a *Soul*, for whom Christ dy'd? Who would not in a particular manner extend his Charity to *one*, who is *of the Household of Faith*?

2dly, Forgiveness must exclude all Thoughts of revenging yourselves upon Offenders, either in your *own Persons*, or in the Persons of *others*. It is not lawful for you to desire that any Plague should be inflicted by God upon your Enemies, nor any Disaster happen to them from Man upon your Account; neither are you to conceive any inward Joy at their Misfortunes, or by any outward Gestures or Words, to express any Pleasure or Satisfaction at their temporal Miseries and Tribulations. You must leave it to Offenders themselves to make a proper Use of their Afflictions, and employ your Christian Charity in compassionating their calamitous Condition.

3dly, You must pray to God for all those that offend you, and use your Interest in Heaven, that none of those Judgments which their Sins deserve, may light upon their Heads.

Thus our blessed Redeemer pray'd upon the Cross for his very *Murderers*, and with his last Breath forgave those who *crucify'd* him.

St. Paul's Heart's Desire and Prayer to God for Israel was, *that they might be saved*: And this Declaration was made by him, notwithstanding all the restless Efforts, and hellish Contrivances of his Countrymen to take away his Life.



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The Holy Martyr, St. Stephen, *when he was stoned to Death, kneeled down, and uttered these surprizing Words in Behalf of his Persecutors ; Lord,* *Act. 7. 6.*  
*Lay not this Sin to their Charge.*

From all these Instances, it appears, That Forgiveness (both in the Judgment of God and Man) cannot be complete by a bare pardoning the *Offence*, without praying for the Conversion, and interceding for the Happiness of the *Offender*.

*4thly*, Forgiveness should be accompany'd with a Meeting or Interview between the Persons who have been at Variance, that they may ratify and confirm their Agreement by all suitable Expressions of Love and Kindness ; and this is properly called *Reconciliation* : And I can't but advise Persons under Sickness, to send for those whom they have had any Difference with, and to make up all Breaches and Divisions before they die.

But if the Shortness of *Time*, or the Distance of their *Abode*, or any other intervening Circumstances should hinder such a personal *Meeting*, it is not to be doubted but that the Union of Affections, and the loving and peaceable Disposition of the Soul, may make such a Reconciliation as will be pleasing to God.

*5thly, and Lastly*, Forgiveness must be attested by doing good Offices towards  
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the *Person offending*. Tho' the Rules of Prudence would advise you not to take a Man into your Bosom, whom you find unqualify'd for Friendship; yet Religion will oblige you to shew him all the Acts of *Kindness* that lie in your Power. 'Twill engage you to declare all the *Good*, and conceal all the *Evil* you know of him; to think the best, and speak the fairest of his Reputation; effectually to promote his temporal Interest, and seriously to advise him about his eternal Concernments; to be liberal of your Substance towards the Relief of his Necessities, and merciful in cancelling those Debts and Obligations, which his hard Circumstances will not suffer him to discharge.

Thus, you see, I have briefly laid down your Duty of pardoning those that offend against you; and by duly considering what has been said, you will find, that *Forgiveness* may not improperly be describ'd, a Christian Virtue possessing the Soul with such Love and Affection towards Persons offending, as may take away all Thoughts and Designs of Revenge, and procure such an hearty Reconciliation as may engage us to pray to God for Offenders, and actually to perform all good Offices both to their Bodies and their Souls.

2dly, I shall consider the Benefit which you yourselves shall receive by forgiving others,

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others, and the Necessity you lie under at all times (and more particularly upon your Sick-beds) to be reconcil'd to your Neighbours. Malice and Envy are Qualities which are no-ways consistent with our Christian Duty: They are properly the *Deeds of Darknesh*, and belong to the *Devil and his Angels*, but they are perfect Strangers to Heaven, and have no Abode *with the Children of Light*. It is our Saviour's Advice, *that if our Brother sin against us till seventy times seven*, we should *Mat. 18. 22.* still be ready to *forgive him*; that is, we should never be tir'd out with a Multiplicity of Provocations, nor fix any Bounds to our Compassion and Generosity. It is the Condition of our Prayer to God, that *he would forgive us our Trespases, as we forgive them that trespass against us*: And if we don't perform our Part of this Condition, by *forgiving others*, we can't expect that God should grant our Request, by *forgiving us*.

But above all, methinks, a Man that is going into another World, should have the most mild and charitable Dispositions towards his Brethren: For does not he depend upon some favourable Allowances from a merciful God, and hope for Reconciliation thro' the Blood of his Saviour? And should not he be beforehand with his Maker in his Candor and Civility towards

Ver. 33. his Neighbours, and have Compassion on his Fellow-Servants, even as he expects God will have Pity on him? For how can a Man look for Mercy, that has shewn none himself? How can a Man hope for Favour and Forgiveness, that has exercis'd nothing but Rigour and Severity? *For with what Judgment ye judge, ye shall be judged; and with what Measure ye mete, it shall be measured unto you again.*

Mat. 7. 2. The Charity which the Scripture enjoins, and our Blessed Saviour practis'd, is of such an extensive Nature, *that it suffereth long, and seeketh not her own; is not easily provoked, thinketh no evil,—*  
 1 Cor. 15. 4, 5, 7. *beareth all things, believeth all things, endureth all things.*

According to the Rules of this Charity, you are oblig'd to forgive those that have offended you, and to be reconcil'd to those whom you have offended: And the Sickness which you now labour under, should put you upon the Performance of these Duties, as the best Qualifications for another World. In Heaven you will hear of nothing but Pardon, Love and Peace; and you cannot be fit Companions for the blessed Spirits above, unless you carry with you the meek and humble Disposition of Saints and Martyrs.

*Put on therefore (as the Elect of God, Holy and Beloved) Bowels of Mercies, Kindness, Humbleness*



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*Humbleness of Mind, Meekness, Long-suffering : Forbearing one another, if any Man have a Quarrel against any ; even as Christ forgave you, so also do ye. And above all things put on Charity, which is the Bond of Perfection, and let the Peace of God rule in your Hearts.*

Col. 3. 12,  
13, 14, 15.

H Y M N.

**T**O do good is the Property of the Almighty, and *Love* is the very Essence of God.

The whole World is the Subject of his Providence, and every Creature is fed by his Bounty.

What Sermons of *Love* did my Saviour preach to the World, and what *loving* Precepts did he bequeath to his Church?

His Doctrine was one continu'd Lecture of *Love*, and his Life was a Transcript of his *loving* Doctrine.

He hated nothing but *Sin*, and yet his Hatred was never levell'd against the *Person* of Sinners.

His Conversation was design'd to reform them, and his Life and Death to make them happy.

O my Soul, copy thou after this great Exemplar ; *Go thou and do likewise.*

*Be perfect as thy Heavenly Father is perfect, and merciful as thy Blessed Saviour was merciful.* (Matt. 5. 48.)

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Be merciful to thy offending Brethren, and keep thyself unspotted from Offences.

Make thy Sick Bed an Emblem of Heaven, and thy Heart the Throne of Mercy and Forgiveness.

*Forgive thy Neighbour the Hurt that he hath done unto thee; so shall thy Sins also be forgiven when thou prayest. (Ecclus. 28. 3.)*

*He that revengeth, shall find Vengeance from the Lord; he will surely keep his Sins in Remembrance. (Ver. 2.)*

*One Man beareth Hatred against another, and doth he seek Pardon of the Lord? (Ver. 3.)*

*He sheweth no Mercy to a Man, which is like himself, and doth he ask Forgiveness of his own Sins? (Ver. 4.)*

*If he that is but Flesh nourisheth Hatred, who shall intreat for Pardon of his Sins? (Ver. 5.)*

*Remember thy End, and let Enmity cease; remember Corruption and Death, and abide in the Commandments. (Ver. 6.)*

*Remember the Commandments, and bear no Malice to thy Neighbour: Remember the Covenant of the Highest, and wink at Ignorance. (Ver. 7.)*

*Abstain from Strife, and thou shalt diminish thy Sins; practise Mercy, and thou shalt never fall a Sacrifice to Vengeance. (Ver. 8.)*

PRAYER.

## P R A Y E R.

O Father of Mercies, and God of all Consolation, who art kind to the Unthankful, and merciful to those that despise thy Bounty; Be pleased to instil the Principles of Divine Goodness into the savage Natures of the Sons of Men; and so calm the furious and outrageous Passions of revengeful Tempers, that this World may become the Seat of Peace and Quietness, of Justice and Charity, of Meekness and Condescension: Let all that *name the Name of Christ* be endued with the compassionate and humble Spirit of Christianity, and all the Inhabitants of the Earth be closely knit together in the Bonds of Christian Love, and ready to forget, and willing to forgive their several Offences one towards another, as they all expect Forgiveness of their own Sins at the Hands of a Merciful God, thro' the Merits of a Loving Saviour. *Amen.*

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## C H A P. V.

## Of Restitution.

I Have endeavour'd in the last *Chapter* to instruct you in the great Duty of *forgiving your Enemies*, and pardoning those who have *offended you*; and from what was

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there

there said, it may be easily inferr'd, what a far greater Obligation you lie under to do Justice to *those* whom you have offended, and procure the Friendship of such as you have justly provok'd to be your *Enemies*. If you have done any Man an Injury, you are to consider that this may be the last Opportunity that shall be offer'd you to make him Satisfaction; and how deplorable may your future State be, if you should die without doing it!

The Sum of your Duty in this Case is comprehended in this single Word RESTITUTION, which I look upon to be an *Act of Justice, restoring to an injur'd Person what was wrongfully taken from him, and giving him an Equivalent for the Damages he has sustain'd for the want of his own.*

For the better understanding of this Definition, it will be necessary,

- 1<sup>st</sup>, To consider how one Man may be injur'd by another.
- 2<sup>dly</sup>, To point out the Persons to whom you are to make Satisfaction for Injuries done.
- 3<sup>dly</sup>, To shew the Method you are to proceed in, and the Rules you are to be guided by, in giving Satisfaction.

*First*, I am to consider how one Man may be injur'd by another; and that may be either in his *Body, Reputation, or Goods.*

*First,*



*First*, A Man may be injur'd in his *Body*, which is then done, when any Mischief or Violence is committed upon the *Body* by beating or misusing it upon any account: And this too frequently happens amongst you, by means of those Quarrels and Fightings which are the dismal Effects of your mad and drunken Humours. These Contentions do often impair Mens Health, and break their Constitutions; bring *sore Diseases* upon their *Loins*, and Anguish into their Bones; and, in one Word, so deprive them of the Use of their Limbs, that they are incapable of getting an honest Livelihood for the Support of their Families.

Now this Abuse of the *BODY* is an Affront to Society, and a great Injustice to Mankind, especially to the meaner part of them, who must get their Bread by the *Sweat of their Brows*, and live by the *Labour of their Hands*.

2dly, A Man may be injur'd in his *Reputation*, which is commonly done by *Detraction*, *Whispering*, *Evil-speaking*, *Backbiting*; Vices very destructive to Society, and contrary to all the Rules of Peace and good Neighbourhood. You are not to give a loose to that *unruly Member* the *Tongue*, which setteth on Fire the *whole Course of Nature*, and is itself set on Fire by Hell; neither are you to speak disrespectfully of your Neighbour, nor to raise or spread any scandalous Reports

James 3.6.

concerning him. For all these are manifest and real Injuries to him, inasmuch as they weaken his Credit in the World, prove an Hindrance to his Business and Employment, and take away that *good Name*, which is sweeter than *precious Ointment*, and rather to be chosen than great Riches.

3dly, A Man may be injur'd in his *Goods*, or *worldly Concerns*; and that by slighting or undervaluing his Commodities; by unjustly taking away, or stealing any part of his Substance; by imposing upon his Ignorance; by making an Advantage of his Necessities; or by over-reaching him in Bargaining and Traffic. All these are *un-godly* Methods of Gain, and so contrary to the strict Duties of Justice and Equity, that they are never practis'd by Men of fair Characters, and honest Principles.

If any of you have been guilty of the Breach of your Duty in any of these Particulars, I would have you quiet your Consciences, and pacify the Wrath of a just God, by making a sufficient Restitution to your *Neighbour*: And this brings me to my next Particular, *viz.*

2dly, The Persons to whom you are to make Satisfaction; and they, without doubt, must be, in the first place, those who have been injur'd by you, if they *be alive*, and *require* it at your Hands: For they may be *dead*, and so not capable of receiving Satisfaction

tisfaction *from you*; or they may be *alive*, and if they please, relinquish their Right, and *forgive you*. But if neither *Death* nor *Forgiveness* have alter'd the Case, and the very numerical Person can be found, to whom Restitution is due, God himself has determin'd your Duty in the Fifth Chapter of *Numbers*, and the Seventh Verse: *Ye shall recompense your Trespas with the Principal thereof, and add unto it the fifth Part thereof, and give it unto him against whom you have trespassed.* The Justice of this Command is set forth to us in the *New Testament* in that noted Example of *Zaccheus*, which I shall have occasion to recite at large in the Close of this Chapter.

But upon Supposition that the Persons injur'd are not to be found, we must make Restitution to their lawful *Heirs*, *Executors*, or *Kinsmen*; and for Num. 5. 8. want of such *Heirs*, the Right devolves upon God, as the Supreme Lord and Proprietor of all: And he, under the Law, was pleased to give all such Goods as were unjustly taken away, to the *Priest*: *Let the Trespas* (says *Moses*) *be recom-* Num. 5. 8. *pensed unto the Lord, even unto the Priest.* And we are still bound under the *Gospel* to make Restitution to the *Church* or the *Poor*, which are more immediately authoriz'd in God's Name, to receive his Dues from our Hands.

3dly, I now proceed to point out the Method you are to proceed in, and the Rules you are to be govern'd by, in restoring to others what you have unjustly taken from them.

*First*, If you have injur'd any Man in his *Body*, by beating or misusing him; the Rule of your Duty is, to make him Satisfaction for the *Pain* he endures, Ex. 21. 18, to *recompense* him for the *Time* he loses in his *Sickness*, and provide a sufficient *Maintenance* for him, till he shall recover his former *Strength*, and be fit for his lawful *Employment*. 19.

2dly, If you have injur'd any Man in his *Reputation*, by spreading abroad false Reports, or malicious Stories; the Rule is,

*First*, To recall what has been thus falsely reported, and to beg Pardon of the Person who has been aspers'd or injur'd.

2dly, To confess yourself guilty of be-lying your Neighbour, in propagating what was really *false*; or to accuse your Tongue of Rashness and Indiscretion, for reporting what you had not sufficient Grounds to believe was *true*.

3dly, To take all possible Care that the Infamy and Disgrace which you have thrown upon your Neighbour be forgotten and bury'd.

4thly, To seek for Opportunities to do Justice to his Reputation, by speaking honour-



honourably of him in all Companies for the future.

5<sup>thly</sup>, To give him a Consideration in Money for the Damages he has receiv'd by the Disgrace you have cast upon his Reputation.—But

3<sup>dly</sup>, Have you injur'd any Man in his Goods, or *Worldly Concerns*, by Theft, Rapine, Knavery or Deceit? The Rule is,

First, To make him Restitution in the same kind, if it lies in your Power.

2<sup>dly</sup>, To satisfy him for the Time you have detain'd his Goods, and to make Reparation for the Damages and Inconveniences which he has sustain'd by the Loss of them. This is what was ordain'd by God in the *Mosaic Law*; and there is a Passage in *Leviticus* so remarkable, that I cannot but recommend it to your Perusal: *If a*

*Soul sin and commit a Trespass against the Lord, and lye unto his Neighbour, in that which was de-*

Ch. 6. v. 2.  
3, 4.

*livered unto him to keep, or in Fellowship, or in a thing taken away by Violence, or hath deceived his Neighbour, or hath found that which was lost, and lyeth concerning it, or sweareth falsely; and then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing he hath found. He shall even restore it in the Principal,*

*Principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth.*

I have thus endeavour'd to lay down your Duty in as plain and practical a manner as possible; and I hope you are fully satisfy'd, that if you have injur'd any Man in his *Body* or *Reputation*; if you have impos'd upon any Man in his *Necessities*, or overreach'd any Man in your *Dealings*; you are under an indispensable Obligation of making him, his *Children* or his *Heirs*, Satisfaction, or you must never expect to enter into Heaven: For Heaven is a Place of Justice and Equity; a Place that receives none but holy and righteous Persons into its blessed Mansions; and unless you discard all your knavish and oppressive Dealings, and make some Amends for your former Exactions, you can never be qualify'd for the Regions of Bliss. Instead of procuring a future Blessing to yourselves, your Injustice will entail a certain Curse upon your Families:

*Jer. 17. 11. For as the Partridge sitteth upon her Eggs, and hatcheth them not; so he that getteth Riches, and not by Right, shall leave them in the midst of his Days, and in the End shall be a Fool.*

It is very observable, that there is a secret Curse which goes along with ill-gotten Goods, and eats out the Bowels of them like a Canker: Iniquity lays waste the whole  
Earth,

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*Earth, and ill Dealings overthrow the Thrones of Princes. Our righteous God will not suffer that Person very long to thrive, who by unjust Gain increaseth his Substance ; but will blast the Designs of the Oppressor, and visit the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate him.*

Wisd. 5. 23.

Prov. 28. 8.

This I mention to caution you against heaping up an Estate by any illegal Method ; and if any Injustice or Oppression has been us'd in your former Dealings and Traffic, that you would repent of your Sins, and make Restitution to your offended Brother : For assure yourselves, that any unjust Addition to your Wealth will in time diminish your whole Substance, and like a *Moth*, consume that which you have a lawful Title to. Wherefore let me advise you to take up *Samuel's* Resolution, and boldly to make the same Challenge which he did to the whole World before his Death ; *Behold, here I am : Witness against me before the Lord and his Anointed ; whose Ox have I taken, or whose Ass have I taken, or whom have I defrauded ? or of whose Hand have I received any Bribe, to blind mine Eyes therewith ? and I will restore it you.*

1 Sam. 12.

13.

*Zaccheus*, under the Gospel, went a pitch higher, and said to our Saviour, *Lord, the half of my Goods I give to*

Luke 19. 8.

*the*

*the Poor; and if I have taken any thing from any Man by false Accusation, I restore him fourfold.*

The least that we can infer from these two Passages of Scripture, is, that we are not only to *restore* to every Man what we have unjustly gotten of him, but also to make him a lawful Compensation for the Time that we have detain'd his Goods, and to repair such Losses and Damages, as he has, or may be suppos'd to have sustain'd by the Want of them.

This is no more than strict Justice, and *doing unto every one as we are willing they should do unto us* in like Cases. And what a melancholy Reflection must it be to a dying Man to consider, that after his Dissolution, which he every Moment expects, he must immediately be judged by a Just and Holy God! and he is so badly prepar'd for Judgment, that he was never willing to do Justice to his poor Brethren!

H Y M N.

Consider, O thou Oppressor of the Innocent, and Exactor upon Mankind: Consider, thou that *grindest the Face of the Poor*, and defraudest *the Hireling of his Wages*:

*Thou that hast taken a Pledge of thy Brother for nought, and stripped him naked of his Cloathing: (Job 22. 6.)*

Thou



Ch. V.      *Of Restitution.*      139

*Thou that hast not given Water to the Weary to drink, and hast with-holden Bread from the Hungry: (Ver. 7.)*

*Thou that hast sent the Widows away empty, and suffered the Arms of the Fatherless to be broken: (Ver. 9.)*

Consider, thou profligate Wretch, what shall be thy own Punishment in another World, and what the Fate of thy Children in this.

*I myself have seen the Foolish taking Root, but suddenly I cursed their Habitation: (Ch. 5. Ver. 3.)*

*For the triumphing of the Wicked is short, and the Joy of the Oppressor but for a Moment. (Ch. 20. Ver. 5.)*

*Tho' his Excellency mount up to the Heavens, and his Head reacheth to the Clouds; (Ver. 6.)*

*Yet shall he perish for ever, like his own Dung: They which have seen him, shall say, Where is he? (Ver. 7.)*

*For the Light of the Wicked shall be put out, and the Spark of his Fire shall not shine. (Job. 18. 5.)*

*The Light shall be dark in his Tabernacle, and his Candle shall be put out with him. (Ver. 6.)*

*Because he hath oppressed and hath forsaken the Poor; because he hath violently taken away an House which he builded not; (Ch. 20. 19.)*

*Surely he shall not feel Quietness in his Belly; he shall not save of that which he desired. (V. 20.)*

*But*

*But in the Fulness of Sufficiency, shall he be in Streights; and the Riches which he has swallowed down, shall he vomit up again. (V. 15, 22.)*

*The Heaven shall reveal his Iniquity, and the Earth shall rise up against him. (V. 27.)*

*The Increase of his House shall depart; and his Goods shall flow away in the Day of God's Wrath. (Ver. 28.)*

*His Children shall be desolate, and his Wife a Widow; his Habitation shall be desolate, and his Name shall rot. (Ps. 109. 8, 9.)*

*The Extortioner shall catch all that he bath, and the Stranger spoil his Labour. (V. 11.)*

*There shall be no Man to pity him, or to have Compassion upon his fatherless Children. (Ver. 12.)*

*And all this shall come upon him, because he remembred not to shew Mercy unto others; (Ver. 16.)*

*But persecuted the poor and needy Man, that he might even slay the Broken in Heart. (Ver. 16.)*

### P R A Y E R.

**O** Almighty God, whose Throne is established in Righteousness, and whose Seat is founded in Justice; Look down with an Eye of Pity and Compassion upon me, who am placed among a crooked and perverse Generation of Men. Let not the Example of others debauch my Principles, nor any Desire after the Things of this World put me upon

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upon Acts of Injustice and Oppression. Remove Fraud and Dissimulation far from my Heart, and *cleanse thou my Hands from unrighteous Dealings.* Let the Rule of my Actions be, *to do as I would be done by*; and the Glory of my Life, *to keep Innocency, and take heed to the thing that is right*; so that after my Departure hence, I may appear joyful before the Tribunal of Justice, and be everlastingly crowned with the Reward of the Just. *Amen.*

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C H A P. VI.

*Of making a Will.*

**S**ET thine House in Order, says the Man of God to Hezekiah; for thou shalt die, and not live. And tho' his Life was afterwards prolong'd by virtue Isa. 38. 1. of his Prayers, yet the Prophet's Advice was no less seasonable, than if he had actually departed: For some time or other before you go out of this World, it is highly requisite, that you should settle your Affairs in it, and endeavour to lay such a Foundation for Good in your several Generations, that the Children which are unborn, may call you Blessed. The sooner you set about this important Affair, the better; because it may require such Judgment and Discretion,

as

as may not be altogether consistent with the Distraction and Agonies of your Sickness.

But however, if you have not settled your Affairs in the time of your Health, I would intreat you, by all means, to do it upon the first Apprehensions of any Disorder.

*First*, Because it will free you for the future from all worldly Cares.

*2dly*, It will put you in a Capacity of obliging your Friends and Relations.

*3dly*, It may occasion you to do good to some Person whom you have before taken a Disgust at.

*4thly*, It may prevent Quarrels in your Family after your Death.

*5thly*, It may remind you of giving something to charitable Uses.

*First*, The first Advantage of *making a Will*, is to free you for the future from all worldly Cares. The Concerns of this World are too apt to steal upon your Affections, and to engross your Thoughts in the time of Health: But it is the greatest Stupidity to lie under their Usurpation, and to grant them Admission to a *Sick Bed*. For you that are sick, would do well to suppose yourselves just going to bid a final Adieu to all the Enjoyments and Pleasures of Earth, and to consider your Souls as dressing and preparing themselves for Eternity: And when once your *Will* is made, and your temporal



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Temporal Affairs are settled, your Mind is at Leisure for higher Contemplations, and the low and groveling Thoughts of this World can have no Admittance to your Breast.

It is very necessary for every one of you to reserve the last Minutes of your Life to your own Disposal, and to employ them wholly in a thankful receiving of the *Sacrament*, and all other Exercises of Devotion. But if you are interrupted by any worldly Considerations, or taken up in composing your temporal Affairs, (which are oftentimes perplex'd and intricate) you must be in a great measure depriv'd of the Advantages of Prayers and Meditation: And this I mention, the more effectually to persuade you to settle your Affairs as soon as possible, and at furthest, to set about it at the very Beginning of Sicknes, that you may have the Residue of Time to compose the more weighty Concerns of your Soul.

2dly, Another Advantage of making a Will, is, to gratify your *Friends* and *Relations*. There are some Persons, who, by Nearness of Blood, seem to have a natural Right to your Substance: And St. Paul tells us, *That if any provide not for his own, and especially those of his own House, he hath denied the Faith, and is worse than an Infidel.* The *Wife* of your *Bosom*, in the first place, and your *Children*, the *Fruit* of your *Bodies*, in the next, are the most

most endearing Pledges upon Earth, and the properest Objects of your Love and Beneficence. *These* are they, for whom you have rose up early, and sat up late, and eaten the Bread of Carefulness; and *these* have an undoubted Right to the greater part of that Substance which God has bless'd you with. Upon a Defect of Issue, your Kindred lay in their Claim, and the next of Blood has a legal Right to inherit: But here the Rules of Prudence and Discretion must be consulted, and the Merits or Necessity of the Person must in a great measure determine you.

3dly, By making a Will, you may oblige some of your Family, which you have before taken Disgust at. Nothing is more common, than for Parents themselves to be provok'd at the Extravagancy of their Children, and to discard them for their Stubbornness and Disobedience: But such Children may in time see their Errors, and return to their Duty; and then Parents have the Example of God himself to excite them to Pity and Forgiveness. This Case is most admirably represented to us in the

Luke 16. Instance of the *Prodigal Son*, who no sooner return'd to his *Father's House*, but his *Father* went out to meet him, and received him with more Joy and Tenderness than if he had never offended.

For

For my own part, I have always censur'd it as an hard thing, to disinherit a Child for a Frolic or two in his Youth; when perhaps the cooler Thoughts and more stay'd Judgment of his Age may atone for his former Lightness and Vanity. I would have all Parents consider, whether by an unmerciful Severity towards their Children, *they mete the same Measure*, which they would desire their *Heavenly Father to measure* to them. Are they willing that one or two Transgressions *should blot out their Name from the Book of Life*? Are they willing that, upon every presumptuous Sin of theirs, the *Lord should absent himself for ever, and be no more intreated*? Are they willing, that when they forget their Duty, God should *forget to be gracious, and shut up his Loving-kindness in Displeasure*? As they therefore depend upon Mercy and Forgiveness from their *Father which is in Heaven*, and expect a favourable Construction to be put upon their Actions; so let them over-look the Miscarriages of their Family, and extend their Bowels of Compassion to their own Off-spring.

The only justifiable Reason of a Father's Displeasure is the Debauchery of his Child: But when once this Cause is remov'd, the Effect of his Anger should cease also. However, let Parents shew never so much Strangeness to their Children for a Time,

H

and

and keep them at the greatest Distance from their Presence, either to mortify their *Pride*, or reform their *Manners*; yet when they come to die, if they perceive any *Dawnings* or *Tokens* of Repentance, they should receive them into their Favour, and allot them a Share of their Substance. I hope, every dying Man considers, that after his Dissolution, he expects to go to a Place of Love and Peace, and enjoy the Mercy of God, and the Merits of his Saviour: But how can he think himself qualify'd for this Happiness, who has Rancour and Malice in his Heart, and will not so much as compose his own domestic Differences, and *bless his Children* before he dies?

4thly, Another Advantage of *making a Will*, is, to prevent Quarrels after our *Decease*. If a Man leaves any thing behind him, he will never want Competitors and pretended Heirs to contend for it: And how often do we see the dearest Relations fall into unnatural Heats and Contentions, and a fair and plentiful Estate squander'd away in *Law*, when all might have been prevented by a prudent Settlement beforehand? For by this means every one would enjoy his Lot and Portion; Love and Amity would have been preserv'd amongst Relations, and the Tongues of the Living would bless the Memory of their departed Friend.



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5tly, The last Advantage of *making a Will*, is, to give something to *charitable Uses*. God, who has the *Fulness of Heaven and Earth* in his *Possession*, has no need of *Legacies* himself; but he has appointed the *Church* and the *Poor* to receive Alms in his Name, and has promis'd to accept of every Gift which is conferr'd on them, as a Kindness done to his own Person.

As you have been of the Communion of the Church, so it is convenient to present her with some Legacy at your Departure, as an Expression of your Duty to your Mother, of your Love to your Saviour, and your Obedience to your God. For if you should die without bequeathing something to the *Church*, People will imagine your Religion was but Form and Hypocrisy, and that Covetousness had too great a Sway over your Heart and Affections. You cannot but be sensible, in what a ruinous and nasty Condition our Parish-Churches do generally lie; and how the Rebellion of *some*, and the Lukewarmness of *others*, has suffer'd the Decay of those noble Edifices, which the Piety of our Forefathers erected. It may perhaps lie in your Power to contribute something towards the Repair or Ornament of that sacred Place where the Honour of the Lord dwelleth: And assure yourself, that God will take in good Part whatsoever is sincerely

H 2

done

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done for the Conveniency and Decency of  
Divine Worship.

In the next place, the *Poor* are to be  
consider'd, and especially those that are of the  
*Houſhold of Faith.*      The *Apoſtle's*

2 Cor. 9. 7.      Advice is, for every Man to do  
according as he is disposed in his Heart, not  
grudgingly, or of Necessity; for God loveth a  
cheerful Giver. Men must, in the first place,  
consider their own Abilities, and how it has  
pleas'd God to bless them in this World,  
and then proportion their Charity according  
to their Circumstances.      If thou

Tob. 4. 8, 9.      hast Abundance, give Alms accord-  
ingly; if thou hast but a little, be not afraid  
to give according to that little: For so thou  
layest up a good Treasure for thyself against  
the Day of Necessity. The Advantages which  
you shall reap in another World from the  
good Deeds you have done in this, are  
Ecclus. 3. 20.      very great and glorious.      For as

Water quencheth a flaming Fire,  
so Alms shall make an Atonement for Sin.  
Your Charity shall enter into the Regions  
of Bliss before you, and prepare the most  
honourable Mansion for you in the King-  
dom of Heaven. Your Saviour at the last  
Day will make a particular Inquiry after  
your Acts of Kindness and Beneficence;  
and as you have supported the *Widow*, fed  
the *Hungry*, cloathed the *Naked*, and reliev'd  
the *Stranger*, so you shall be distinguish'd  
in

in his Kingdom by the Degrees of your Happiness, and the Brightness of your Crown of Glory.

H Y M N.

*AT the Time when thou shalt end thy Days, and finish thy Life; distribute thy Substance. (Ecclus. 23. 21.)*

*In all thy Gifts shew a chearful Countenance, and dedicate thy Tythes with Gladness. (V. 35. 9.)*

*Defraud not the Poor of his Living, and make not the needy Eyes to wait long. (Ch. 4. 1.)*

*Add not more Trouble to the Heart that is vexed, and give to him that is in Need. (V. 3.)*

*Reject not the Supplication of the Afflicted, neither turn away thy Face from a poor Man. (Ver. 4.)*

*Turn not away thine Eye from the Needy, and give him none Occasion to curse thee. (V. 5.)*

*For if he curse thee in the Bitterness of his Soul, his Prayer shall be heard of him that made him. (Ver. 6.)*

*What tho' thou art never so potent upon Earth, and the Glory of thy House be increased? (Ps. 49. 10.)*

*Yet 'tis in vain to be proud of Honour, and to boast thyself in the Multitude of thy Riches. (Ver. 6.)*

*For thou shalt carry nothing with thee when thou diest, neither shall thy Pomp follow thee. (Ver. 17.)*

*But if thou layest up Treasure according to the Commandment of the most High, it shall bring thee more Profit than Gold. (Ecclus. 29. 11.)*

*For blessed is he that considereth the Poor and Needy: The Lord shall deliver him in the Time of Trouble. (Ps. 41. 1.)*

*The Lord will comfort him when he lyeth sick on his Bed, and will make all his Bed in his Sickness. (Ver. 3.)*

P R A Y E R.

**G**IVE me Time, O Lord, before I go hence, and be no more seen, to make such a discreet and prudent Settlement of my worldly Affairs, that I may do no Injustice to any Branch of my Family. Be thou graciously pleas'd to entail a Blessing upon the Substance I shall leave behind me, and let my Children *rise up like Olive-Plants*, and flourish under the Protection of thy good Providence. O! let them not, like slothful Servants, *bury their Talents in a Napkin*, or squander away their Inheritance by *riotous Living*; but let them endeavour by an honest Industry, in their several Stations and Employments, to support themselves creditably in this World, and so wisely to manage their temporal Concernments, as may most effectually conduce to the eternal Interest of their immortal Souls, thro' Jesus Christ my Lord.      *Amen.*

CHAP.



## C H A P. VII.

*Of Advising with your Parish-Minister.*

**I**T has been always reckon'd the Part of a *wise Man*, not to trust wholly to his own Judgment in things of Concern and Moment, but to consult with such other Persons, as are supposed to have Prudence and Honesty to direct and assist him in Cases of Difficulty. If your Bodies are out of Order, you implore the Help of the *Physician*; and if your Goods or Estates are in Danger, you go for *Counsel* to Men able and experienced in the Laws of your Country: And can you think that you have not the same Reason to advise with your Teachers and Ministers in the Case of your Salvation, and to disclose the Wounds and Anguish of your Consciences to your *Spiritual Physicians*? For they are deputed by Christ himself to admonish and comfort you in your Troubles, and the Holy Ghost has entrusted them with the Inspection and Care of your immortal Souls. *Is any sick amongst you?* (says St. James) *let him call for the Elders of the Church, and let them pray over him: And the Prayer of Faith* Ch. 5. 14, 15. *shall save the Sick, and the Lord shall raise him up; and if he has committed Sins, they shall be forgiven him.* In which Words the

Apostle mentions a twofold Effect, which is to attend the Ministry of your Spiritual Pastor :

*First*, The Recovery of a sick Person to his former State of Health.

*Secondly*, The Remission of his Sins.

*First*, Here is a Promise made, that the Prayers of your spiritual Pastor shall be effectual towards the Recovery of a sick Person to his former State of Health: Which Promise is not to be understood in such a strict Sense, as if the sick Person should never die, if he could but procure the Prayers of the Church, and the Assistance of his Minister: For this would not be consistent with the general Course of Providence, and the fixed Laws of Mortality. For when you desire any thing of God, you should always do it with Submission to the divine Will, and in full Confidence that God will give what is most convenient for you, whether it be *Life* or *Death*.

But then it is observable, that the Prayers of the Faithful are very prevalent with God, and oftentimes respite the Souls of the Afflicted from the Grave, and procure them a longer Time upon Earth for the Comfort of their Friends, and Support of their Families. St. *James* is pleas'd in this Case to ascribe a particular Efficacy to the Intercessions of your lawful Ministers: For these  
being

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being the Persons that God has appointed for his *Ambassadors* upon Earth, and Mediators between him and you, it is reasonable to suppose that he will be more than ordinary attentive to their Requests. He hath commanded you *to obey them that have the Rule over you*, and to *submit yourselves*; and certainly he will be highly pleas'd when you seek to him by the Mediation of his own Servants, and come unto him in that Method which he has prescribed. The *Ministry* is his own Institution; and Pastors and *Teachers of Righteousness* are the Persons which he has set apart for the Instruction and Edification of his People: And to whom should the People resort, but to those that are the *Guides of the Blind*, *Instructors of the Foolish*, and *Guardians and Watchmen* over the Souls of all? God has been pleas'd to vest them with a great Degree of Spiritual Authority, as his Deputies and Agents upon Earth; and our *Saviour* has left them a very ample Commission for the Government of his Church. And this will appear more fully from the second Observation from the fore-cited Words of *St. James*; viz.

2dly, The Prayer of a Minister may be effectual towards the *Remission* of the Sins of a sick Person; *if he has committed Sins, they shall be forgiven him.* It must be confessed, that *none can forgive Sins*

Luke 5. 24.

*but God alone*; and in the *Absolution* of a Penitent, the Minister does not all infringe upon the Divine Right, but acts as a Person deputed by God; and declares in his Master's Name, that the Sinner is loosed from the Bond of his Sins by the Merit of Christ. This Power of the Minister is founded upon the Commission of our Saviour to his

Mat. 18. 18. *Apostles, of binding and loosing upon Earth, and his Promise to ratify whatsoever is done, in Heaven. Whosoever*

Joh. 20. 23. *Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained.* Now this *Power of the Keys* is granted to no Men living upon Earth, but only to the Ministers of God's Word; and for this Reason a Minister's Company is much to be desir'd by a sick Person, in order that he may examine the Spiritual State of his Soul, and try the Sincerity of his Repentance; that he may raise up his drooping and dejected Mind, and fortify him against the Agonies of Death, and pronounce his Pardon here, before he appears to have it ratify'd in Heaven.

Upon these Considerations, I think, no Man can speak disrespectfully of the Ministry, but those that have no Regard for the Ordinances of God, and the Ties of Christianity: For their Discourses are very comfortable and refreshing to poor Sinners, their Knowledge is greater than the rest of  
their



Ch. VII. *your Parish-Minister.* 155

their Neighbours, and their Advices more charitable and edifying. They are intrusted by God himself with the Care of your Souls, and have the Power of taking your *Confessions*, and of rebuking and correcting you for your Faults; and finally, upon Evidence of your Faith and Repentance, they have a *Patent* from the *King of Heaven* to absolve you from your Sins by virtue of the Blood of your great Redeemer.

The last Advice that I have to give you upon this Subject, is, to send for your Parish-Minister early, upon the first Approach of Sicknes, whilst you have Time left to fix your Spiritual Affairs, and Strength of Memory to recollect your past Actions, and Soundness of Judgment to discover the Errors of your former Life. I would also intreat you to confess your Sins impartially to him, to propose those Doubts and Scruples which lie heavy upon your Consciences, and to beg his Prayers and Assistance for the regulating your present Affairs. *Confess your Faults one to*

*another, (says St. James) and pray* Ch. 5. 16.  
*one for another, that you may be healed: The effectual fervent Prayer of a righteous Man availeth much.*

H Y M. N.

**T**Hou wilt give us Pastors, O God, according to thine own Heart, who will  
H 6 feed

156      *Of Advising with* Book III.  
*feed us with Knowledge and Understanding.*  
(Jer. 9. 15.)

For the Christian Priesthood is thy holy Ordinance, and thy eternal Son was the first of the Order.

The Charge which thou hast given thy Ministers is great, and the People's Respect towards them should be answerable to the Dignity of their Function.

They represent thy Royal Person upon Earth, and are the Stewards of thy holy Mysteries.

They have the Care of thy People's Souls, and are entrusted with the Keys of Heaven.

Oh! let me never contemn thy sacred Oracles, nor slight the Admonitions of the Pulpit.

Let me *come into thy Presence with Fear*, and pay a just Deference to the *Place where thine Honour dwelleth*.

Let me die in the Unity of thy holy Church, and let thy Ministers intercede for my Pardon.

I know that the *Priests Lips shall preserve Knowledge*, and great is their Interest in Heaven.

Oh! Let them be the Instruments of Good to my Soul, and safe Directors of my Conscience.

Let them *guide my Feet into the Way of Truth*, and preserve my Soul *in the Day of Visitation*.

PRAYER.

P R A Y E R.

O Gracious God, who hast placed me in the Body of thy Son's Church, and commanded me to be submissive to my Spiritual Teachers and Pastors; endue my Soul with such a Meekness and Humility, that I may *suffer the Word of Exhortation* thankfully, and by the Obedience of my Life shew what Deference I pay to the wholesome Discipline of the Church, and the Authority of my lawful Superiors. In all my Doubts and Scruples I am willing to consult those whom thou hast appointed to be Rulers over me; grant, O Lord, that neither thro' Fear or Love, thro' Guilt or Interest, thro' Prejudice or Ignorance, they may impose upon my poor Soul: But let them shew themselves to be faithful and honest Ministers, and act with such Courage as becomes thy Servants, and with such Sincerity as becomes my Friends; so that by the Strength of their Reasoning they may turn me from the Error of my Ways, and by the Efficacy of their Prayers pacify thy Wrath, and save my Soul thro' the Merits of Christ. *Amen.*

CHAP.

## C H A P. VIII.

*Of Receiving the Sacrament.*

**T**HE Sacrament is such a comfortable Institution, and the Consequences of it are so beneficial to the Souls of Men, that I need not use many Arguments to persuade you to the *Lord's Table*. 'Twas the last Command of your dying Saviour, that you should *do this often in Remembrance of him*; and the Church has set apart several solemn Times for her pious Sons to *communicate*. How obediently you have behaved yourselves in relation to this Institution of our Lord, and what Regard you have paid to the moving Invitations of your holy Mother, is best known to God, and your own Consciences. It is my Duty to excite you to Repentance for all the Neglects and Profanations of this holy Ordinance; and so to instruct you in the Nature of it, that you may receive it to the Comfort and Salvation of your Souls in this your last Sickness.

Now, for your better Information in this Point, I shall present you with these Three Things:

*First*, The Expediency of receiving the Sacrament in your Sickness.

*2dly*, The Preparation that you are to make before the receiving of it.

*3dly*,



3dly, The Benefit which you shall reap by it.

*First*, I am to consider the Expediency of receiving the Sacrament in your Sickness. That it is your Duty to come to the *Lord's Supper* at your Parish-Church in the time of your Health, is a Truth beyond all manner of Exception; and that the *Church of England* has thought it proper for sick Persons to communicate, is evident from the Office which she has appointed for that Purpose. By this her pious Care and Injunction, she has not only conform'd to the Usage and Practice of Antiquity, but consulted the Interest and Happiness of all her Members: For if the Receiving of the Sacrament be the best Action that a Man is capable of performing throughout the whole Course of his Life, certainly the Neglect of it in the Time of Sickness must be very scandalous to our Christian Profession, and hurtful and destructive to the Souls of Men. For who would not act with the greatest Prudence and Circumspection, when he is reduced to the last Extremity, and spend the short Remainder of his Life in those Exercises which are most perfect, spiritual, and refreshing? Who, before his Departure hence, would not willingly *wash* his polluted Soul in the Blood of the immaculate Lamb, and endeavour to *present her holy, undefiled, without Spot or Wrinkle*, in the Kingdom of his

his God? It is highly probable, that this may be the finishing Pledge we are to give of our firm Adherence to the Church, and the last Opportunity we shall enjoy upon Earth, of feasting at the Table of our Lord: And who can be so barbarous as to starve his Soul of her spiritual-Sustenance? Who so uncharitable, as to deny her the Means of *Union* and *Communion* with Christ? I should think, that every Man must have good Resolutions, and pious Meditations, upon his Death-bed, and should wish himself in a Capacity to perform every one of his Saviour's Commands with the greatest Nicety and Exactness: And without doubt, this is the fittest time to strengthen these good Thoughts and Resolutions, and to *lay hold of the Promise of Eternal Life*, by a sincere and effectual Application of the *Body and Blood of Christ* to his famish'd Soul.

It was our Saviour's Saying at the Institution of the Sacramental Supper, *Mat. 26. 29.* that he would *drink no more of the Fruit of the Vine, until that Day he should drink it new in his Father's Kingdom*: And your Circumstances seem so far to resemble *his*, that now you draw apace to your End, and your last Agonies are ready to seize upon you; and if you don't *communicate* in your present Sicknes, you may be depriv'd of all Opportunities of doing it for the future.

2dly, I am to inform you what Preparation you are to make in your Sickness, before you receive the Sacrament.

Sickness in general is apt to give a new Turn to the Thoughts, and make deep and holy Impressions upon the Mind; and the Rules already laid down for a sick Man to walk by, and the Duties prescrib'd him to practise, are all of them preparatory to the Sacrament. He that has Faith towards God, and Charity towards his Neighbour; a penitent Sense of his former Sins, and a stedfast Resolution to amend his Life for the future, will, thro' the Mercy of God, and the Merits of his Saviour, be receiv'd as a *worthy Communicant*, and be courteously entertain'd at the Table of his Lord.

Now it was the only Design of these Papers to excite sick Persons in a more particular manner to *Piety and Devotion*, to *Self-Examination and Repentance*, to *Restitution and Forgiveness*; which being the best Qualifications for Death, must be also the best Preparation for the Sacrament, which is the only Provision for dying well.

There is one thing more that I have to add upon this Head, which is, to intreat you to give timely Notice to your Minister of your Intentions to receive the Sacrament; and to advise with him about the most proper Season for it, and then to call in such a Number of your Neighbours, as are requisite

sife to make up a Communion ; and so with penitent Hearts, and joyful Lips, *draw near, and take the holy Sacrament to your Comfort.*

3dly, I am to represent to you that are sick, the Advantages you reap by the Sacrament: These are always very signal ; and the Reason why you stand in need of frequent Communion, is to renew your broken Vows, and to gain fresh Supplies of Grace to support your frail and sinful Natures. It is to be supposed, that you, who are here excited to communicate, are just upon the Brink of another World, and ready to enter upon an invifible State ; and it is to be hoped that you will not commit any grievous and enormous Crime before your Departure : And then what an ineffimable Privilege is it to have your Absolution pronounced on Earth, and your Pardon feal'd in Heaven, before you go *hence, and are no more feen ?* What an Happinefs is it to die faithful Members of Chrift's Church in whose Bosom you always liv'd, and in whose Communion you expect to be fav'd ? What Terror and Amazement can the expectation of Death and Judgment produce in your Minds, when you have fo effectually fecured yourselves by virtue of the Sacrament, and have fo comfortable a Prospect of Pardon from the late and feasonable Application of Chrift's Merits to your Soul ?

The



The Son of God is the great Captain of your Salvation, who has fought and conquer'd to enrich you with the Spoils of his Victory, and *died and rose again* for your Justification and Happiness. He hath prepared the Banquet, and invited the Guests: He hath commissioned his *Servants to go into the Streets and Highways, and to compel them to come in*; and hath in his own Person called upon *all that are weary and heavy-laden* to lay down the Burthen of their Sins, and to receive Refreshment from his strengthening Hand. It is to be hoped, that you have embraced the Proposals, and accepted the Invitation, and are in a Readiness *to go forth and meet the Bridegroom* in your Wedding-garments: It is to be hoped that your Souls are endued with all heavenly Qualifications; and that in this, which may be supposed to be your last Sickness, all things will so happily concur, that you may *be meet and worthy Partakers of the Body and Blood* of your Saviour. If so, your great and weighty Concern is finished, and you have nothing else to do but to bless your Children, and take leave of your Friends; to bear your last Agonies with Patience and Contentment, and pray for a Release from your bodily Pains, as soon as it shall suit with the Divine Wisdom to grant it.

HYMN.

## HYMN.

COME, my Soul, and entertain thy  
Thoughts with the Love of thy Saviour.

Come, view thy Crucify'd Redeemer, and  
apply the Merits of his Cross to thine own  
Infirmities.

Eat the spiritual *Manna*, the Food of  
*Angels*, and rejoice with God at his Table.

Disclose thy Grief to thy Saviour, and  
bathe thy Wounds in the Streams of his in-  
nocent Blood.

O thou Divine Author and Finisher of  
my Faith, thou Fountain of Life, and Rock  
of my Salvation ;

How am I enamour'd with thy Mercy!  
How am I astonish'd at thy Condescension!

*Lord, what is Man that thou art mindful of  
him ; or the Son of Man, that thou so regardest  
him ? (Psal. 8. 4.)*

What am I, and my Father's House, and  
what is all the Posterity of Adam ?

Nothing, O God, but *sinful Dust and  
Ashes* ; and yet we are the Objects of thy  
Love.

Thy Love is reached out to us in the  
Sacrament, and Heaven is conveyed under  
the Symbols of Bread and Wine.

O ! make me-a worthy Partaker of these  
holy Mysteries, and entertain me courte-  
ously at thy Table.

I know

Ch. VIII. *the Sacrament.* 165

I know that *he which eateth and drinketh unworthily, eateth and drinketh his own Damnation.* (1 Cor. 11. 29.)

Therefore let me *be cloathed in the Wedding-Garment,* and receiv'd as a welcome Guest at the *Marriage of the Lamb.*

Let the inward Man be purify'd from Sin, and my Soul shine with *Faith, Hope,* and *Charity.*

Then shall my Heart be transported with Love and Joy, and my Thirst be quenched at the Fountain of Life.

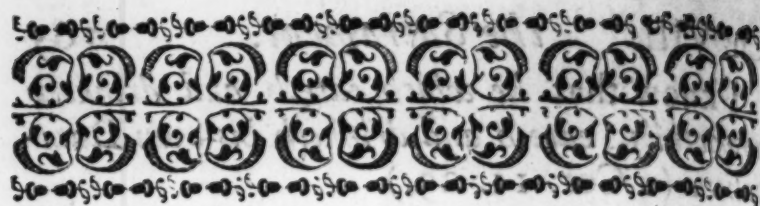
Then shall inward Raptures refresh my Conscience, and my Mind shall dwell on the Sweetness of Jesus.

P R A Y E R.

I Do not presume to come to thy Table,  
O Merciful Lord, trusting in my own Righteousness, but in thy manifold and great Mercies. I am not worthy so much as to gather up the Crumbs under thy Table: But thou art the same Lord, whose Property is always to have Mercy. Grant me therefore, most gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that my sinful Body may be made clean by his Body, and my Soul washed thro' his most precious Blood, and that I may evermore dwell in him, and he in me. *Amen.*

*The End of the THIRD BOOK.*

A



A  
C O M P A N I O N  
F O R A

**Sick Bed :**

O R, A  
Preparation *for* Death.

---

B O O K I V.

Of D E A T H, and the Consequences of it.

---

C H A P. I.

*Of Sickness unto Death.*



**W**HEN Men are in their full Vigour and Prosperity, they hearken, with some Regret, to our Lectures of Mortality : But as soon as their beloved Life begins to be in Danger, they lend a more attentive Ear to wholesome Advice, and are willing to embrace any Proposals for the Good of their Souls : For  
however



however Conscience may be brib'd in the time of Health, and the Rebukes and Clamours of it stifled by the Mirth and Pleasure of this World ; yet the most obdurate and profligate Sinners are generally soften'd by Sickness, and aw'd into Consideration by the frightful Looks of Death.

And indeed it is high time to be devout and serious, when we are come to the finishing Scene of human Life, and all things are prepar'd for our *EXIT*. Our Chamber seems to have a melancholy Aspect, and our Bed is hung round with Mourning and Heaviness. Despair and Confusion sit on the Brows of our Attendants, and Sorrow appears in the Eyes of every Visitant. Diseases make their sure Approaches to our Hearts, and Death is ready to stop our Breath, and prey upon our Vitals.

Consider therefore, O vain Man, that thou art just upon the Brink of another World, and ready to launch into the vast Ocean of Eternity. Thou art going to take a Journey into a distant and foreign Country, and art oblig'd to travel naked and solitary, without any Guide to direct, or any Companion to attend thee. All the passionate Wishes of thy Friends, the fond Caresses of thy Wife, and the innocent Tears of thy Children, can't detain thy Soul any longer, or defer thy Execution for one Moment.

Neither

Neither shalt thou be able to convey  
 thine Inheritance, or carry thy Substance,  
 into another World: *But as thou*  
 Eccl. 5. 15. *camest forth out of thy Mother's*  
*Womb, naked shalt thou return to go as thou*  
*camest, and shalt take nothing of thy Labour,*  
*which thou mayest carry away in thy Hand.*  
 Thou shalt be robbed of all thy splendid  
 and gaudy Titles, and stript of thy nume-  
 rous Retinue and Attendance. *Riches* shall  
 be able to *profit thee nothing*, and Friends  
 and Acquaintance must be left behind thee.  
 Thou must bid a final Adieu to all the  
 Pleasures of human Life, and canst never  
 expect to be restored to thy worldly Pos-  
 sessions any more. Thy Ears shall no longer  
 be charm'd with the Voices of *Men-Singers*  
 Eccl. 2. 8. *and Women-Singers*, nor thy En-  
 tertainments graced with a Con-  
 cert of *Musical Instruments*. Thy Feet shall  
 no longer travel over those Grounds which  
 thy Ancestors have left thee; nor thy Eyes  
 survey those magnificent Structures which  
 thy Hands have erected. *For as*  
 Job 7. 9, 10. *the Cloud is consumed, and vanisheth*  
*away; so he that goeth down to the Grave,*  
*shall come up no more: He shall return no more*  
*to his House, neither shall his Place know him*  
*any more.*

But be not concerned at all this, O Man:  
 For thou shalt carry thy Faith and Virtues  
 along with thee. Thy good Deeds shall  
 usher

usher thee into Heaven, and the Incense of thy Prayers shall ascend to the Regions of Bliss, and prepare thee a Mansion in the Kingdom of thy Saviour.

That thou mayst have the better Encouragement to wade valiantly thro' this last Scene of Misery, I would intreat thee to consider these three Things:

*First*, The Place from whence thou art going.

*2dly*, The Miseries thou wilt leave behind thee.

*3dly*, The State of Glory which thou art going to possess.

*First*, I would have thee consider the Place from whence thou art going: And this is nothing else but a troublesome, ill-natur'd, and vexatious World; a *World*, which is full of Noise and Disturbance, of Hurry and Confusion, of Riot and Murther: And what Pleasure can there be in *that* which Fools only covet, and wise Men would gladly part with? Were earthly Enjoyments worth thy Care, it would be something to sigh and repine at the Loss of them. But since they are transient, fading and unsatisfactory, what Man in his Wits would be intent upon Vanity, and vex'd for a Bubble? A dying Person may run over his past Life, and consider how many Years he has spent amongst Knaves and Oppressors; and it will be no small Comfort

to him to think that he is now going to leave this *Den of Thieves*, and ready to shake Hands with such disagreeable Company. A little Experience and Observation will soon convince any Man of Traffic and Business, to what a prodigious Height of Falshood and Perfidiousness the World is arriv'd, and what Trickings and Disappointments we generally meet with from those whom the Ties of Friendship, and the Nearness of Blood, induc'd us to entertain better Hopes of. The Pretences of Love and Amity are as plausible and current as ever they were; and smiling Countenances, and fair Speeches, are to be met with in every Street: But Faith and Sincerity seem to *cease from among the Children of Men*; and Honesty and Plain-dealing to be banish'd from human Society: Craft and Fraud supply their Places; and an over-reaching or undermining Temper passes upon the World for consummate Wisdom. Religion it self is a Cloak for Villainy; and the Pretensions of a *familiar Friend* are oftentimes more fatal than the Attacks of an *open Enemy*. For every Brother will utterly supplant, and every Neighbour will walk with Slanders, and they will deceive  
Jer. 9. 4. 5. every one his Neighbour, and will not speak the Truth: They have taught their Tongues to speak Lyes, and weary themselves to commit Iniquity.

And



And now don't you think that it is an Happiness for an honest Man to be freed from the troublesome Inconveniences of this wicked World, and transplanted to a *better Country*? Within the Space of a few Hours or Moments, he expects a joyful Release from his bodily Pain, and to have his *Eyes* no more offended with beholding Vanity, his *Ears* no more cloy'd with hearing Falshood and Lyes, nor his *Righteous Soul* vexed from Day to Day with the filthy Conversation of the Ungodly.

2dly, Another Argument to fortify us against Death, is, that it frees us from all the Miseries of Life.

*Vide Book I.  
Ch. 4.*

It would be too tedious for me to make a Catalogue of what the Sons of Men are born to suffer; and what Troubles we do all of us, some time or other, wade thro' before our End: It is sufficient for my present Purpose to remark, that the Dead are freed from all these Disasters, and are placed beyond a Possibility of Danger for the future. O happy Dead! to be no longer Spectators of the Calamities and Desolations of your Native Country! To hear no more of *Wars* and *Rumours of Wars*, of *Nation's rising up in Arms against Nation*, and one Kingdom's swallowing up another! O happy Dead! To be no more perplexed with the Occurrences of *Church and State*, nor any ways disturbed with the unfortu-

nate Miscarriages of your Children and Relations.

Ye are freed from the Concerns and Incumbrances of this World, and seasonably removed from the Evils to come ; and leave us, who survive you, to sweat and toil in *this Valley of Tears*, and to struggle with the Frailties of Nature, and the Calamities of Life.

3dly, The last Encouragement to encounter boldly with Death, is the State of Glory which you shall inherit hereafter. How great this is, and wherein the Nature of it consists, can never be fully described by the Pen of mortal Man ; and what I have to say upon this Subject, shall be deferred to the last Chapter of this Treatise. In the mean while, let it suffice to consider, that you can't be Partakers of this Happiness till after your Death ; and this bare Consideration is Argument enough to undergo all the Pains and Agonies of Dying. For what Difficulties do Men run thro', for the sake of a little worldly Applause ? And what Pains do they take for the procuring of Wealth ? How do they expose their Lives for the Defence of their *Country*, and spend their Blood in the Service of their *Prince* ? And can we Christians think, that our God is not able to promote us to Honour, nor willing to gratify his People in proportion to their Services ? What ! shall worldly Ambition

bition have the Command of our *Lives and Fortunes*, and some slender Reward or titular Distinction push us upon the most hazardous Enterprizes ; and shall a *Crown of Glory* be reckon'd contemptible, and the Joys of Eternity not worth the Dying for? For Shame, my Brethren, recover your Courage, and act up to the Principles of your holy Religion. Look up to the noble *Army of Martyrs*, and set before your Eyes the Fortitude and Bravery of all your illustrious Predecessors: And since the same *Promises* are made to you and your Children, and the Veracity and Justice of God stand equally engag'd for the Performance of them, let the enlivening Hopes of Immortality bear down the Terrors and Menaces of Death, and the great and exceeding *Recompence of Reward* carry you triumphantly thro' all Difficulties.

## H Y M N.

*My* Eye is dim by reason of Sorrow ; and all my Members are as a Shadow. (Job 17. 7.)

*My* Face is foul with weeping, and on my Eye-lids is the Shadow of Death. (Ch. 16. 16.)

*My* Skin is black upon me, and my Bones are burnt up with Heat. (Ch. 30. 30.)

*My* Breath is corrupt, my Days are extinct, the Grave is ready for me. (Ch. 17. 1.)

*My Harp also is turned to Mourning, and my Organ into the Voice of them that weep.* (Ch. 30. 31.)

*Fearfulness and Trembling are come upon me, and an horrible Dread hath overwhelmed me.* (Psal. 55. 5.)

*For I know, O Lord, that thou wilt bring me to Death, and to the House appointed for all living.* (Job 23. 30.)

*I know, that my Pomp shall be brought down to the Grave, and my Strength and Beauty vanish like a Shadow.*

*My Dust shall return to the Earth as it was, and my Spirit return to God who gave it.* (Eccl. 12. 7.)

*I have said to Corruption, Thou art my Father; and to the Worm, Thou art my Mother and Sister.* (Job 17. 14.)

*For my Disease has baffled the Skill of Physicians, and my Pains receive no Redress from their Prescriptions.*

*The Cordials which refresh me, are of a Spiritual Nature, and my only Help is from the Physician of Souls.*

*O Lord, stand not thou far off, and hide not thy Face in the needful Time of Trouble.*

*Hear my Prayer, and with thine Ears consider my Calling; hold not thy Peace at my Tears.* (Psal. 39. 13.)

*Into thy Hands I commend my Spirit: For thou hast redeemed me, O Lord thou God of Truth.* (Psal. 31. 6.)

PRAYER.



## P R A Y E R.

O Almighty God, with whom do live the Spirits of just Men made perfect, after they are delivered from their earthly Prison; I meekly beseech thee to look upon my poor Soul, which in a short time must leave this mortal Body. Wash it, I pray thee, in the Blood of that immaculate Lamb which was slain to take away the Sins of the World; that whatsoever Defilements it may have contracted in the midst of this miserable and naughty World, thro' the Lusts of the Flesh, or the Wiles of Satan, being purg'd and done away, it may be presented pure and without Spot before thee: And teach those who survive, in these and other like daily Spectacles of Mortality, to see how frail and uncertain their own Condition is; and so to number their Days, that they may seriously apply their Hearts to that holy and heavenly Wisdom, whilst they live here, which may in the End bring them to Life, everlasting thro' the Merits of Jesus Christ, thine only Son our Lord. *Amen.*

*Visit. of the Sick.*

## C H A P. II.

*Of Sudden Death.*

**F**OR fear of *Sudden Death*, which we pray against in our *Litany*, and which we see daily happens to some of our Friends; I would advise you to practise the foregoing Directions in the time of your Health and Vigour. It is your great Duty upon Earth, to *make your Calling and Election sure in Christ Jesus*, that you may not be hurry'd out of the World in a Surprize; but be prepared to meet the Bridegroom upon an hasty and unusual Summons. Happy is he whom his great Master shall find in such a diligent and vigilant Posture: If he comes at *Midnight*, or *Cock-crowing*, or any other unexpected Season, this Man's *Lamps are burning*, and his *Leins are girded*, and all things are furnish'd out for his long Journey.

There is none of you knows upon how short a Warning, and by what unexpected Accidents, he *shall go down to the Chambers of Death*; and therefore I can't think it improper to advise you all in the time of your Health to do three things for your own Security; viz.

*First*, To consider the Risque which you daily run of being snatch'd away suddenly.

*2dly*,

2dly, To live every Day with such Caution and Circumspection, as if it were to be your last.

3dly, Not to lay any deep Schemes, or project great Designs, for earthly Felicity.

*First*, I would you have seriously consider the great Risque, which you daily run of being snatched suddenly out of this World.

Tho' some Conditions of Life are more visibly expos'd to Danger than others, yet we may conclude them all to be very slippery, pernicious and uncertain. For notwithstanding the many boasted Receipts for the Preservation of Health, and the Assurances which Quacks and Empiricks may give us of a pleasant old Age, yet we find the World as frail and mortal as ever, and Death shooting her random Shots into such Places, and amongst such Persons, as did the least expect them. There is a secret Hand of Providence which moves the Affairs of this lower World, and has commissioned *Chance* and *Fortune* to bring about surprising Turns and Revolutions, and to put it oftentimes beyond the Power of *Strength* and *Wisdom* to perpetuate their Beings, and secure themselves in their present Posts. Life itself can be compared to nothing more fitly than a State of Warfare; and every Creature seems to be placed before the Mouth of a Cannon, and has Cause to dread the Fire from Above, and the

Mines from Below. When there is a Cry of Peace, there may be the greatest Suspicion of Danger; and when our Hearts seem to make the fairest Promises, and our Constitution is prepared for the sharpest Encounters, Destruction may *lurk in secret Places*, or open Violence may unexpectedly dispatch us.

2dly, I would advise you to live every Day with the same Caution and Circumspection, as if it were your last. I am sure that in the Management of the Things of this World, you are ready to take all Opportunities to advance your Interest; and 'tis strangely surprising, that the Concerns of Heaven should have such a little Part of your serious Thoughts. 'Tis which of you can rise up early, *and sit up late, and eat the Bread of Carefulness*, to gain a Name, or purchase an Estate: 'Tis which of you can be most intent upon Traffic and Commerce, and crafty in *buying and selling, and getting of Gain*: Yet how negligent and dilatory are the generality of you in your Provisions for Eternity, and what slow Advances do you make in your Journey towards Heaven? What! my beloved Brethren, can you suppose that the Felicities of another World are not infinitely beyond the fading and momentary Possessions of this? Can you suppose that the *Regions of Joy* are not preferable to this *Valley of Tears*? Or that the  
*Milk*



*Milk and Honey* of the *Promis'd Land* is not more delicious than the coarse Entertainment of a *dry and barren Wilderiness*? O *foolish People and unwise*, to be enamour'd with Slavery, and wedded to Destruction! If you would but consider those weighty Concerns that lie at Stake, and the *Crown of Glory* you run for; you would be *temperate in all things to obtain the Victory*, and take care at least in *this your Day*, of the *Things that belong to your Peace*, lest hereafter they should be for ever *hidden from your Eyes*. Who can tell but Death may speedily come and surprize you, and a just God may demand an Account of your Stewardship, without allowing you any Time to settle and compose your Affairs? Now after Death you know there is no Atonement to be made for your Sins, and in the Grave there is no Act of Humiliation and Repentance to be perform'd. Time is the Thing which can never be recalled, and Futurity is what you can lay no Claim to. The present Minute only is in your Power, and upon the Well-management of it an Eternity of Happiness depends. Instead therefore of comforting yourselves with vain and wanton Mirth, and crying out with the loose *Philosophers*, *Let us eat and drink; for to morrow we die*; you had need spend the Residue of your Days in Fasting and Humiliation, and by a wise and zealous Exercise of Piety

I 6

and

and Devotion make a certain Provision for a sudden Change. Wherefore make no

Eccius. 5. 7. *Tarrying to turn unto the Lord, and put not off from Day to Day: for suddenly shall the Wrath of the Lord come forth, and in your Security ye shall be destroyed, and perish in the Day of Vengeance.*

3dly, The Suddenness of Death may teach you not to lay any deep Schemes, or project any great Designs for earthly Felicity. For such Designs and Contrivances shew where your Thoughts and Affections are settled, and give this *World* too great an Ascendant over your *Minds*. The *Glutton* in the *Gospel* thought himself secure enough of a long Life, and accordingly made *Pro-*  
*vision for many Years, and said*  
 Luke 12. 13. *to his Soul, Take thine Ease, eat, drink, and be merry; but our Saviour brands him with the Name of a Fool for his Presumption, and tells him, that within the Space of a Night, his Soul should be requir'd at his Hands. And then, good God! what a dismal Reckoning must ensue! How must his Damnation be aggravated upon the score of his carnal Security! and how must his Judge be enraged for the Abuse of his Bounty, and the Presumption on his Favours!*

If you would not inherit the *Glutton's* Punishment, see that you avoid his Crime. *Set not your Heart upon your Goods, and say not,*  
 you

Ch. II. *Of Sudden Death.* 181

*you have enough for your Lives. Be not over-follicitous about building of Houses, or purchasing of Lands; about engrossing Preferments to your own selves, or procuring rich Matches for your Children: For you shall speedily go into the Land of Forgetfulness, and none of your Pomp and Glory shall follow you.*

H R M N.

**W**Hen I consider the Weakness of my Frame, and remember that my Constitution is but Dust,

I am amaz'd at that invisible Hand of Providence, which keeps the Parts of my Body together.

I know that my Existence is from God, and that I can't live one Moment without a *Miracle*.

Yet how many Years has my Life been preserved, and thro' what astonishing Danger has Providence led me!

What a prodigious Slaughter has been round about me, and how many of my *Friends* have gone before me!

*How has Death come hastily upon them, and sent them quick down to the Grave! (Ps. 55. 26)*

How often has the *Earth* opened her Mouth, and swallowed down whole Continents at once!

What

What Havock have *Pestilence* and *Famine* produced, and how many Thousands have been the Victims of War !

Consider *those that go down to the Sea in Ships, and occupy their Business in great Waters.*

How suddenly does the *stormy Wind* dash their Expectation, and send their trembling Souls to the Deep !

Yet notwithstanding those Judgments upon others, and the sudden Shocks of unexpected Fate ;

I am still in the *Land of the Living*, and my Soul is refresh'd with the Sweetness of Providence.

Oh ! Let me consider that my Stay cannot be long, and my Change may be sudden and surprizing.

It is in the Power of God to call me at his Pleasure, and it is my Duty to follow with Gladness.

My Life is at best but frail and momentary, and another's Fate may admonish me of my own.

Upon Earth I have no fix'd and settled Mansion, but am travelling apace to a foreign Country.

Oh ! let me pass every Stage of the Road with Chearfulness, and not be hurried or distracted in my Journey.

Direct my Feet in the right Way, and crown my Labours with an happy End.

*PRAYER.*



Ch. III. *Of making a good End.* 183

P R A Y E R.

**O** Blessed Lord, the Keeper of *Israel*, who neither slumberest nor sleepest, be pleased in thy Mercy to watch over me, and guide me all the Days of this mortal Life. Keep me by thy Grace, from all Works of Darkness, and defend me by thy Power from all Dangers. *From sudden Death, good Lord, deliver me,* and make me ever mindful of that Time when I shall lie down in the Dust : And because I know not the Day nor Hour of my Master's coming, grant me Grace, that I may be always ready, and that I may never live in such a State that I shall fear to die in : But whether I live, I may live to the Lord, or whether I die, I may die unto the Lord ; so that living or dying, I may be thine, thro' Jesus Christ. *Amen.*

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C H A P. III.

*Of making a good End.*

**D**EATH (tho' entail'd upon all Mankind) is to be undergone but once; and then we that are living, know no more of it, than what can be gather'd from the Groans and Struggles of the departing Soul, and

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and the ghastly Looks and distorted Visage of a dying *Man*. This makes Death look more terrible to all Spectators, and is a melancholy Scene to such as have an Interest in the Person departing : But we have Reason to think that God does not forsake him in his last Agonies, but sweetens the Bitterness of his Soul with Spiritual Refreshments, and gives him a sufficient Degree of Strength to make good his Ground, and secure his Faith in his last Combat.

It is our Duty that are alive, to make certain Provision for our latter End, and to lay up such a Stock of Virtue as may be able to secure us in the Time of Danger. 'Tis not our Riches, our Learning, our Beauty, our Strength or Greatness, that can assuage our bodily Pains, or frighten the *King of Terrors* ; but 'tis the Supports of Religion that make the Miseries of Life become tolerable ; and 'tis the Greatness of our Faith and Hope that can take out the Sting of Death, and despoil the Grave of her Victory. Wherefore it is our main Concern to make a wise Provision for Death by the Virtues and Graces of a good Life. And that we may do this with all possible Care and Circumspection, and depart hence with all the Comfort and Satisfaction imaginable, I think it necessary to inlarge a little upon these two Particulars :

*First,*

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*First*, The Nature of dying well.

*2dly*, The Comfort and Satisfaction of such a Death.

*First*, I am to consider the Nature of dying well, which, according to St. *John's* Expression, is *to die in the Lord*; and this comprehends under it three Things:

*First*, To die in the Belief of all the Articles of the Christian Faith; *which Faith except every one do keep whole and undefiled, without Doubt he shall perish everlastingly.* This Faith is deliver'd to us in the *Apostles Creed*, and is more fully explain'd in the *Nicene* and *Atbanasian Creeds*: All which are used in the public Service of the *Church*; and it is our Duty to consent to the Doctrines contain'd in them, that our Faith may be sound and orthodox, and our Souls duly qualify'd for Heaven.

*2dly*, *To die in the Lord*, is to die in the Communion of the Christian Church, without whose Pale there is no ordinary Means of Salvation. The *Church* is the *Body of Christ*; and we, that are regularly baptized, are Members of this *Body*, and are spiritually united to the *Head*, which is Christ. Whenever we voluntarily cut ourselves off from the *Church* by *Schism*, or suffer ourselves to be justly cut off by *Excommunication*, we are effectually separated from Christ, and can have no Benefit of the Christian Life. We are dead Limbs, that  
have

have no spiritual *Communication* with the Head; and till such time as we return to the Church, and graft ourselves into the Body of Christ again, and by Repentance and Humiliation make Satisfaction to our offended God, we cannot be said *to die in the Lord*, or to have any comfortable and well-grounded Hopes of Salvation.

3dly, *To die in the Lord*, is to die in the Practice of Christianity; to *die* a true and faithful Servant of the Holy Jesus, and to be found painful and laborious in our Duty, when our Master calls for an Account of our *Stewardship*. What your Duty is throughout the whole Course of your Life, and what may be more particularly required of you in the Time of *Sickness*, is largely set out in the second and third *Books* of this *Treatise* and I hope you have so well digested and practised those Instructions, that you have nothing else to do but to die with the Assurance of a good Conscience, and to be gathered to your *Fathers in Peace*. And this brings me,

2dly, To shew the Comfort and Satisfaction of making a good End. What Blessings you shall enjoy after your Dissolution, shall be more fully represented in the following Chapters. My Design at present is to give you a short Representation of that Pleasure and Joy which the pious Man receives



V. Chap. III. *Of making a good End.* 187

ceives in all those Scenes of Misery, that are antecedent to his Death. And here 'tis observable, that his Conscience is quiet and calm in the midst of the Hurry and Distraction of a tortur'd *Body*; not any ways perplex'd with the fearful Remembrance of former Sins, nor frightened with the dismal Apprehensions of a future Judgment; but on the contrary, the Reflection upon his past Actions fills the Mind with the most ravishing Hopes of approaching Happiness; and the Thoughts that his Pains shall have an End, and his Joys shall have none, make him eager for his Dissolution, and *pray to be with Christ, which is far better.* He has experienced this World to be no Place of Happiness; and therefore he is willing to leave it. He knows that the Merits of his *Saviour* have satisfy'd for his Sins, and his own sincere Endeavours have procured the Favour of his God; and therefore he is willing to resign his Breath, and *enter into the Joy of his Lord.* O Blessed Soul! who hast *fought the good Fight, and finish'd thy Course, and kept the Faith unspotted to the End!* O Blessed Soul! who hast *lived well*, that thou mayst *die happily*; and *suffered* with Patience, that thou mightest *reign in Triumph!* O blessed Soul, who hast contemn'd the Gaieties of this wanton World, and sweetened thy Confinement on Earth by the pious  
Con-

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Wisd. 4. 5. Contemplations of Paradise! *We Fools accounted thy religious Course of Life, Madness, and thy End to be without Honour.* We Fools (who have no farther Prospect of Happiness than what is obvious to our Senses, neither any other Notion of

Life than *to eat, drink, and be merry*) took thy Departure hence for Misery, and thy going from us to be utter Destruction. But behold, to the Confusion

of our Ignorance, thou art numbered with the Children of God, and

thy Hopes are full of Immortality.

The Consideration of what is past, and the Expectation of what is to come, make thee chearfully pass thro' the Valley of Death, and manfully resist the Enticements and Flatteries of Earth, and with a sort of Ease and Pleasure step into the Regions of the invisible World.

H F M N.

**T**HO' the Righteous be prevented with Death, yet his Body shall be at Rest, and his Works shall follow him. (Wisd. 4. 7.)

With his Seed shall continually remain a good Inheritance, and his Children are within the Covenant. (Ecclus. 44. 11.)

His surviving Relations shall commemorate his Virtue, and the Generations to come shall call him Blessed.

Where-

Ch. III, *Of making a good End.* 189

*Wherefore trust in the Lord for ever: for in the Lord Jehovah is everlasting Strength. (II. 16. 4.)*

*With your Souls desire him in the Night of Sicknes; yea, with your Spirit within you, seek him early. (Ver. 9.)*

*Fear not the Sentence of Death: Remember them that have been before thee, and them that come after: for this is the Sentence of the Lord over all Flesh. (Ecclus. 41. 3.)*

*There is no Inquisition in the Grave, whether thou hast lived ten, or a hundred, or a thousand Years. (Ver. 4.)*

*For if thou hast liv'd a few Days well, thou hast satisfy'd thy God, and answer'd the End of thy Creation.*

*For honourable Age is not that which standeth in Length of Time, nor that which is measured by Number of Years; (Wisd. 4. 8.)*

*But Wisdom is the grey Hair unto Men, and an unspotted Life is old Age. (Ver. 9.)*

*By means of her shalt thou obtain Immortality, and leave behind thee an everlasting Memorial to them that come after thee. (C. 8. 13.)*

*Whofo is made perfect in a short time, filleth a long time: For what is wanting in Years, is made up in Piety. (C. 4. 19.)*

*The dying Youth, that is ripe in Virtue, condemneth the many Years and old Age of the Unrighteous. (Ver. 16.)*

*For his Soul pleaseth the Lord: Therefore hasteth he to take him away from among the Wicked. (Ver. 14.)*

PRAYER.

## P R A Y E R.

**O** God the *Author of Grace, and Giver of all good Things*; be pleas'd to inspire us that are *militant* here on Earth, with such Courage and Resolution, that we may continue thy faithful *Soldiers and Servants unto our Lives End*. Grant that we may *run our Race* with Patience, and finish our Course with Joy; that we may *fight the good Fight, and keep the Faith* unspotted to the last; so that when we are *ready to be offered up unto Death*, and the Time of our Departure is at Hand, we may go out of this World with *sure and certain Hopes* of enjoying that eternal Crown of *Righteousness*, which God has prepared for those that love him, thro' the Merits of his Son Christ Jesus. *Amen.*

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## C H A P. IV.

*Of a Future Judgment.*

**S**INCE you are endued with Reason to *know Good and Evil*, and have the Liberty of Choice in the Pursuit and Refusal thereof; it is highly agreeable to the Justice of God to make you answer for the spending of your Days, and to bring you to a strict Account for your Behaviour and Actions in this Life. The Time and Manner of your giving *this Account*, is left to the Wisdom and



Ch. IV. *Of a Future Judgment.* 191

and Discretion of your Judge: and he has been pleas'd to reveal so much of it to you in holy Scripture, as may fortify your Minds under Affliction, and encourage your Progress in all Virtue and Holiness. For *God is not slack concerning his Promises*, which he made to his Church; but will in due Season reward the Devotion of the Saint, as well as punish the Profaneness of the Sinner. *For he hath appointed a Day*, (says St. Paul) *in which he* Acts 17. 31. *will judge the World in Righteousness, by the Man whom he had ordained; that is, by his Blessed Son Christ Jesus our Lord, as is more fully manifest from the same Apostle's Words to the Corinthians; We must all appear before the Judgment-seat of Christ; that every one may receive the things done in the Body, according to that he hath done, whether it be good or bad.* 2 Cor. 5. 10.

From these two Passages of Scripture, we may easily gather the following Particulars:

*First, That there shall be a future Judgment: God has appointed a Day, in which he will judge the World.*

*2dly, This Judgment shall be universal; we must all appear before the Judgment-Seat.*

*3dly, Our Saviour Christ shall be the Person, who shall judge us.*

*4thly,*

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4thly, The Sentence shall be passed in *Righteousness*, or according to the Quality of Mens Actions, *whether they be good or bad.*

*First*, I would have you consider the Certainty of a Future Judgment; *God has appointed a Day*, in which *he will judge the Earth.* This World was never designed for a Place of Rewards and Punishments; but only for a School to discipline and train us up for Eternity. We see that things are oftentimes promiscuously distributed upon Earth; that Virtue is under a Cloud, and Vice is prosperous and successful; good Men are loaded with Poverty and Contempt, and Knaves and Villains *have the Riches and Honour of this World in their own Possession.*

Now we should have Reason to mistrust the Goodness of God, and to think hard of his Justice, if there was no Difference to be put between Good and Evil, nor any future State of Rewards and Punishments. We might, with the *Epicureans*, think him a lazy unactive Being, and not in the least concerned with human Affairs, if we were not certified from *Reason and Religion*, that he will some time or other vindicate his Honour, and reward the Fidelity of his Servants. Indeed he is oftentimes pleas'd not to distinguish Men in this World by the Marks of his Favour, or the Frowns of his

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his Displeasure; But this is no Argument that he will never do otherwise, but rather the quite contrary.

The *Tares* and the *Wheat* may grow together upon *Earth*; but the general *Harvest* will come, when they shall be separated, and the *Reapers* (which are the *Angels*) shall gather the *Wheat* into *Barns*, Mat. 40. 41. to preserve it, and bind the *Tares* into *Bundles*, to burn them.

2dly, As this Judgment is certain, so it shall be *universal*; that is, it shall extend to all *Ages*, *Sexes*, *Degrees* and *Orders* of *Men* that ever were in the *World*; and shall take in all the particular *Actions*, and minute *Circumstances*, of their several *Lives*. I saw (says St. *John*) the *Dead*, small and great, stand before *God*: And another Rev. 20. 14. Book was opened, which was the *Book of Life*: And the *Dead* were judged out of those things which were written in the *Book*, according to their *Works*.

For the better understanding of this Passage, we are to consider, that *God* (who is every-where present, and is conversant with all *Affairs*) is represented in Scripture as noting things down in his *Book*, and keeping them upon *Record* till the great and general *Assize* of the whole *World*; and then the *Book* shall be opened, the *Indictment* read, and all *Parties* cited to give an *Account* of their *Behaviour*. Those sly *Hypocrites*, who have

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impos'd upon the World by a *Form of Godliness*, have passed for *Saints* by their demure Looks, and mortified Countenances, shall have their Masks and Disguises pulled off, and their Crimes exposed before God and his Angels. Every private and clandestine Action shall be publicly revealed, and the trembling Actor brought to give in his Answer, and make his Defence before an impartial Judge. It is vain and ridiculous to suppose, than as Men too commonly slip from Justice in this World, so they shall escape unpunished in that great and terrible Day of the Lord: for the Trumpet of the Archangel shall strike a Terror into guilty Consciences, and the Presence of an angry Judge shall confound the Sons of Violence.

Wisdom 4.  
20.

For when they cast up the Accounts of their Wickedness, they shall come with Fear; and their own Iniquities shall convince them to their Faces. In

Rev. 6. 15,  
16.

vain shall the Kings of the Earth, and the rich Men, and the chief Captains, and the mighty Men, run to and fro for Shelter and Refuge, and think by any Policy or Stratagem to screen themselves from the Face of him that sitteth upon the Throne: 'Tis in vain for them to retire to the Dens and Caverns of the Earth, and to call upon the Rocks to fall upon them, and the Hills to cover them. For all things are naked and open to the Eyes of an Omnipresent and Om-



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Omniscient God. and he will bring every work into Judgment, with every thing, whether it be good, or whether it be evil. But Eccl. 12. 14.

3dly, Our Saviour Christ Jesus shall judge us. Altho' the Power of Judging be originally lodg'd in the whole Godhead, yet the Execution of this Power is transferred on the Person of the Son. For the Father judgeth no Man, but hath committed all Judgment to the Son; Joh. 5. 22, 23. that all Men should honour the Son, even as they honour the Father. The Son, as God, has an equal Knowledge of our Actions with the Father, and so is equally capable of judging us; as Man, he has a deep Sense of the Weakness and Infirmities of our human Natures, and therefore we hope that he will shew Pity and Compassion towards us, and add the Candor and Mildness of an Advocate to the Terrors and Austerities of a Judge.

The Manner of our Saviour's judging the World is very pathetically described in the Holy Scriptures: St. Matthew tells us, that he shall come in the Clouds of Heaven, with Power and great Glory; and St. Paul, That he shall descend from Heaven with a Shout, with the Voice of the Archangel, and the Trump of God. Then shall the Elect be gathered together from the four C. 24. 30, 31. 1 Thes. 4. 16, 17.  
Winds,

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*Winds, and the Dead in Christ shall rise first, and they which are alive shall be caught up together with them into the Clouds, to meet the Lord in the Air.*

From these Places of Scripture, and many other that might be produced, we may frame an Idea of our Saviour's coming to Judgment in this glorious Manner.

He shall set out from Heaven with all the Grandeur and Splendor of a King, and shall come down attended with Ten thousand thousand of his Angels. All the glorious *Spirits of just Men*, which once informed human Bodies, shall make up a Part of his Retinue, and wait upon his Royal Person. After his Descent, he will erect his Tribunal in the Air, and display his Majesty in its full Lustre and Brightness. Then the *Archangel* shall *sound the last Trump*, and give notice to all the Sons of *Adam* to make their Appearance: And accordingly, the Graves shall be burst open, and *the dead Bodies shall arise*. Some shall come with Trembling and Confusion before their offended Judge; and others with Joy and Exultation shall eagerly embrace their heavenly Souls. After this Re-union, the *Books shall be opened*, and the Actions of every single Person rehearsed; and then an impartial Sentence shall be passed upon all, and suitable Rewards and Punishments assigned to every one of them. And this brings me to my last Particular,  
*viz.* *4thly,*

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4thly, That God will judge the World in Righteousness, or according to the Quality of Mens Actions, *whether they be good or bad.* However Men may impose upon the Innocent, and escape Judgment in this World, they will certainly be detected, and receive according to their Deserts in another: For then all things will be set in a clear Light, and transacted with the greatest Justice and Impartiality. No Weakness shall mislead the Judge, nor any Interest betray the Jury: No Bribery or Corruption shall infect the Court, nor any Favour be shew'd to harden'd Malefactors. Those haughty Sinners who have braved Justice, and been too great and honourable to be punished by the *Laws of their Country*, shall be made a dreadful Spectacle to Men and Angels, and be consigned over to the everlasting Torments of Devils and Furies. Good God! what Amazement and Confusion shall then appear amongst Whoremongers and Adulterers, amongst Knaves and Oppressors, amongst Hypocrites and Villains! For the Ungodly shall not be able to stand in Judgment, nor the Sinners in the Congregation of the Righteous. No: The Righteous shall have a better Portion, and a milder Fate, than the Sons of Violence and Iniquity can pretend to. Those modest and humble Souls, who have sigh'd and prayed in secret, shall appear in Triumph, and be

*Psal. 1. 5.*

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*rewarded openly.* Those renowned and mortified Souls, who have renounced the Glories of this World, and holden fast their Christian Profession in the midst of Persecution, shall have their Sufferings turned to Joy, and their Faith into Vision : Their Saviour shall call them forth before his Tribunal, and make Encomiums on their Constancy and Patience, their Charity and Devotion. *Well done,* “ ye zealous and  
 “ courageous Servants, who have been  
 “ cloathed with the Armour of God, and  
 “ fought in the Christian Cause against the  
 “ Despisers of *my Cross*, and the Enemies  
 “ of *your Salvation.* *Well done,* ye meek  
 “ and humble Saints, who have studied  
 “ my Honour more than your own worldly  
 “ Interest, and preferred my Father’s  
 “ Favour to the Frowns and Threatnings  
 “ of sinful Men. For these your eminent  
 “ Services your Reward shall be proportionable, and the Crown of Glory which  
 “ I have prepared for you, shall be answerable to your Care and Diligence in your  
 “ Christian Profession.”

H Y M N.

*B*eho'd, the Day of the Lord cometh, cruel both with Wrath and fierce Anger, to lay the Land desolate, and to remove the Earth out of her Place. (Is. 13. 9, 13.)

Then



#### Ch. IV. Of a Future Judgment. 199

Then shall the Moon be confounded, and the Sun ashamed; and the Stars of Heaven, and the Constellations thereof, shall not give their Light. (Ch. 24. 23. Ch. 13, 10.)

Yet I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth. (Job 19. 25.)

He will punish the World for their Evil, and destroy the Wicked for their Iniquity. (Isa. 13. 11.)

He will cause the Arrogancy of the Proud to cease, and will lay low the Haughtiness of the Terrible. (Ver. 11.)

He shall take to him his Jealousy for complete Armour, and Holiness for an invincible Shield. (Wisd. 5, 17, 9.)

He shall put on Righteousness as a Breast-plate, and true Judgment instead of an Helmet. (Ver. 18.)

His severe Wrath shall be sharpen for a Sword, and the World shall fight with him against the Unwise. (Ver. 20.)

Then shall the right-aiming Thunderbolts go abroad; and from the Clouds, as from a well-drawn Bow, shall they fly to the Mark. (Ver. 21.)

And Hail-stones full of Wrath, shall be cast, as out of a Stone-Bow; and the Water of the Sea shall rage, and the Floods shall cruelly drown them. (Ver. 22.)

Oh! who shall be able to endure his Presence? Who shall be sufficient to cope with his Vengeance?

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*Mark the Innocent, and behold the Upright :  
For they alone are Masters of Courage in  
this Day of Confusion.*

*The Righteous shall live for evermore ; their  
Reward is also with the Lord, and the Care  
of them is with the most High. (Wisd. 5. 15.)*

*God shall say to the North, Give up ; and to  
the South, Keep not back. (Is. 43, 6.)*

*Bring my Sons from far, and my Daughters  
from the Ends of the Earth. (ibid.)*

*For they shall receive a glorious Kingdom,  
and a beautiful Crown ; and my Right-hand  
shall cover them, and my Arm shall protect  
them. (Wisd. 5. 16.)*

P R A Y E R.

O God, who hast commanded me to be in  
a vigilant Posture, and a perpetual  
State of Watchfulness, because *I know not  
the Day nor the Hour when my Great Master  
will come to Judgment ;* be pleased to shake  
off that Lethargy, and dispel that Dulness,  
which I am apt to be benumb'd and pos-  
sessed with. Let the Fate of the foolish  
Virgins persuade me to keep Oil in my Lamp,  
and Grace in my Heart ; and let the Com-  
plaint of our Lord against his drowsy Dis-  
ciples, put me upon the Duties of Fasting,  
Watching and Prayer. And because, O  
God, the Spirit may be ready, but the  
Flesh weak, let thy all-sufficient Grace en-  
courage

courage the forward Motions of the *one*, and check the lingring Infirmities of the *other*; so that I may arrive to the Habit of Virtue in this World, and my Soul may rejoice at the great and glorious Appearance of her Judge and Saviour in another. *Amen.*

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## C H A P. V.

*Of Eternal Misery.*

**I** Am now come to the most shocking and melancholy Part of all my Work, and have the most frightful and hideous Prospect before my Eyes. Death was indeed amazing and terrible, but the Terrors of it might be borne well enough, were it not for the Thoughts of Hell, and the Fear of Damnation. *But who amongst* Is. 33. 14.  
*you can dwell with the devouring*  
*Fire? Who amongst you can dwell with ever-*  
*lasting Burnings?* At the Thoughts of this, one would think that the Courage of the Mighty should be quelled, and the Confidence of the Proud brought low: One would think, that the Sinners in Zion should be afraid, and Fearfulness should surprize the Hypocrite and Debauchée.

*Who can dwell with everlasting Burnings?* Good God! How does the bare mentioning of this strike Terror into the Mind, and

fill the Soul with Agonies and Convulsions! Dismal must be your Abode, and exquisite your Misery: Your Mansion must be Hell, and your Company Furies: And yet, alas! your Fate will be unavoidable, and your Punishment eternal, unless Repentance intervene, and a new Life divert the Storm.

*For the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers,*

Rev. 21. 8. *and Sorcerers, and Idolaters, and all Lyers, shall have their Part in*

*the Lake that burneth with Fire and Brimstone; which is the second Death. The Wicked shall be turned into Hell, and all the*

Pf. 9. 12. *People that forget God. Indignation and Wrath, Tribulation and*

*Anguish, shall light upon every Soul of Man that doth evil: And the Almighty shall rain*

Pf. 11. 7. *down upon the Ungodly, Fire and Brimstone, Storm and Tempest:*

*This shall be their Portion to drink. Our Blessed Saviour shall judge you all at the last Day, and the dismal Sentence of Condemnation shall be in these Words, Depart, ye Cursed, into everlasting Fire*

Mat. 25. 41. *prepared for the Devil and his Angels.*

Now, if you would frame some Idea of the Punishment of the Wicked from this terrible Sentence, you may consider these three things:

*First,*



*First*, The Greatness of that Punishment which is here expressed by *Fire*.

*2dly*, The Duration of it; this *Fire* shall be *everlasting*.

*3dly*, The Company which damned Souls are to be linked with, *the Devil and his Angels*.

*First*, I am to consider the Greatness of the Torments of *Hell*, which is here expressed by *Fire*, and in other Places of Holy Scripture is represented by an *unquenchable Flame*, and a *never-dying Worm*; by a *burning Lake*, and *Rivers of Brimstone*; by *outer Darknefs*, a *bottomless Pit*, and *weeping, and wailing, and gnashing of Teeth*: All which Expressions carry the most dreadful Ideas of Horror along with them, and the very mentioning of them is enough to make the boldest Sinner quake and tremble. Oh! that Men would but in *this their Day* of Health and Vigour, consider upon the *Wages of Sin*, and the Torments of the Damn'd! Oh! that they would be truly *wise*, before it is too late to repent of their Folly, and would secure their great Concerns, before they fall into the Hands of Vengeance! What Clamours and Out-cries will there be amongst the departed Souls in another World! What lamentable Groans and Prayers shall be uttered at the Day of Judgment! and how often shall that mournful Request, *Lord, Lord, open unto us*, be repeated!

peated ! But the Gates of Heaven are bolted against the Wicked, and the Ears of the Almighty are deaf to their Petitions. They are thrust down into a Place of Darkness and Horror, and tho', like *Dives* in the midst of *Torment*, they should have some imperfect Glimpses of *Paradise*, yet there is such a vast Gulph between them and it, that they are never the better for the Prospect. But on the contrary, when they lift up their Eyes in Hell, and see the *Children of Light* peaceably lodged in *Abraham's Bosom*, How will they burn with Envy, and gnash with Despair ! How will the Happiness of others increase their Misery, and the Prospect of Heaven aggravate the Tor-

ments of Hell ? *For when they see* Wis. 5. 2, 3. *it, they shall be troubled with terrible Fear, and shall be amazed at the Strangeness of the Salvation of the Righteous, so far beyond all that they looked for. And they repenting and groaning for Anguish of Spirit, shall say within themselves, These are they whom we had sometimes in Derision, and a Proverb of Reproach.*

*Ye, who assembled yourselves by Troops into Harlots Houses, and wantonly neighed after your Neighbours Wives ; shall now be confined to more nasty Stews, and have your Lust rewarded with an hotter Fire. Ye, who have made Sensuality your Happiness, and Pleasure the End of your Being, shall now be*

be debarred of all your Excess, and shamefully doomed to Want and Penury. Ye, who have made your Palate your God, and took off so many Glasses when there was no need of them, shall now feel the Effects of a real Thirst, and petition for a *Drop of Water to cool your Tongues* in this scorching Flame. But,

2dly, It is an Addition to the Miseries of another World, that they are *Everlasting*. The Calamities of this World are to be borne, in hopes they will some time or other have an End; but those of another are intolerable, because they will *endure for ever*. Ye, that are sick, would do well to consider, that if your bodily Pains are so grievous, How insufferable will the Eternal Torments of Hell be? If you can't bear the Burnings of a Fever, or the Racks of the *Gout and Stone*; how will you be able to endure the *Flame that shall never be quench'd*, and the gnawing of the *Worm that never dieth*? It is in vain for you to complain of your present Calamity, and foolishly to wish yourselves out of this miserable World, unless you are secure of more Ease, and better Reception, in another. The Pains which you are doomed to here, are but the *Beginning of Sorrows*; and Death itself is but a faint and imperfect Representation of eternal Misery. Alas! poor Souls, How can you cope with the fiery Indignation of an irre-

irreconcilable God? How can you silence the everlasting Din and Clamour of your guilty Consciences, or stop the Mouths of Furies and Devils? It is not only one bare Attack that you must sustain, and then remain in a State of Ease and Insensibility for the Future: But you must continue for ever in this hot Service, and groan and labour under the Burthen to all Eternity. But,

3<sup>dly</sup>, I am to consider the Company which the Wicked shall be linked with in another World: *Depart, ye Cursed, who are prepared for the Devil and his Angels: Ye cursed and miserable Wretches, who have carried on the Interest of Hell here, you shall have your Portion and Inheritance with the damned Furies hereafter.* Your Sins have effectually shut you out of Heaven, and banished you from the Presence of God; and your angry Judge has delivered you over to infernal Spirits to be your Tormentors. Consider, O ye bold and desperate Sinners, what Mercies can ye expect from the *Devil and his Angels*? What Comfort can ye find amongst the Groans and Shrieks of departed Souls? What Satisfaction can ye have in the Gripes and Remorses of your own Consciences? What Ease and Pleasure amongst the Howlings and Yellings of Furies? You know that the Devil is the great Enemy of Mankind, and is represented as an hungry and roaring Lion, that is eager to prey



prey upon the Souls of the Unwary. He envies the Happiness of your Redemption, and leaves no Means untried to effect your Ruin. He endeavours to inveigle and betray you into Sin, that he may more easily be revenged on your Souls, and bring you to the same Place of Torment with himself. You know that his Crime is unpardonable, and his Punishment never to be mitigated: For he is to welter in Brimstone and Fire, and to be reserved *in the Chains of Darknes* to all Eternity: And you, that have provoked God by a wicked and profligate Life, are to be punished in all respects like him, and to dwell together in merciless Flames for evermore.

Now, if *these Things are so*, my Brethren, as I have endeavoured to represent them; *what manner of Persons ought we to be in all holy Conversation and Godliness?* What Care and Diligence ought we to use, *that we may be found of our Lord Jesus Christ, without Spot and harmless?* It is a good Life only can secure our Souls from Hell; and the Opportunity of living well shall be no-where granted to us but in this *World*. 'Tis *now*, that we are upon our good Behaviour and Probation for Eternity; but it will be too late to think of Religion, when the Grave has shut her Mouth upon us, and we feel ourselves *sinking into the bottomless Pit*.

HYMN.

## H Y M N.

**H**OW art thou fallen from Heaven, O Lucifer, Son of the Morning! How art thou cast down to the Ground, which didst weaken the Nations! (Is. 14. 12.)

For thou hast said in thine Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God. (Ver. 13.)

I will ascend above the Height of the Clouds; I will be like the most High. (Ver. 14.)

Yet thou shalt be brought down to Hell to the Sides of the Pit, and reserved under the Chains of eternal Darkness. (Ver. 15.)

Those that tread in thy proud Footsteps shall be involved in the same Fate, and drink the bitter Potion of thy Folly.

For the Wicked is reserved for the Day of Destruction, and the Sinner shall be brought forth to the Day of Wrath. (Job 21. 30.)

For God hath prepared for them Instruments of Death; he hath ordained his Arrows against the Persecutors. (Ps. 7. 13.)

He hath bathed his Sword in Heaven, and shall come down upon the cursed People to Judgment. (Is. 34. 5.)

Double Grief shall seize them, and groaning for the Remembrance of Things past. (Wisd. 11. 12.)

They shall be Prisoners of Darkness, and fettered with the Bonds a long Night, and lie exiled from eternal Providence. (Ch. 17. 2.)

O God,

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O God, great are thy Judgments, and terrible is the Day of thy Vengeance.

*Preserve thou my Feet, that they go not down to eternal Death, and my Steps, that they take not hold of Hell.*

*For Hell hath enlarged herself, and opened her Mouth above Measure. (Is. 5. 14.)*

*From beneath she is moved for me, and gapeth horribly at my Coming. (Is. 14. 9.)*

P R A Y E R.

**O** Blessed and Eternal Jesus, who by thy Death and Passion hast made Expiation for the Sins of Mankind, and ransomed their guilty Souls from the Torments of Hell; grant that I may duly weigh the Efficacy of thy Merits, and faithfully improve the Benefits of my Redemption. Let not the Pleasures of Sin betray me, nor the Craftiness of Satan deceive me: But do thou guard and protect me against all Spiritual Temptations, and let me always have the Danger of my Soul before my Eyes, and the Torments of the Damned fresh in my Memory: so that by contemplating upon others Misery, I may hate their Practices, and avoid their Punishments, thro' thy all-sufficient Merits, O Blessed Jesus, my Lord and Saviour. *Amen.*

CHAP.

## C H A P. VI.

*Of Eternal Happiness.*

**H***Heaven* is the Reverse of *Hell*; and the Happiness of the Blessed is directly opposite to the Misery of the Damned. As one is a Place of Horror and Darkness, and the cursed Confinement of the *Devil* and his *Angels*; so the other is the Region of Light and Love, and the Blessed Residence of God and his Saints. The only comfortable Prospect which a dying Man has, is that *Heavenly Country* whither he is travelling: And if he has secured an Interest Above, and made God and Christ his Friends, he has no Reason to be troubled at his Departure, or surprized at his Change. For whatever Troubles and Disasters he may have met with in this World, God will in the End reward him for all, and crown his Sufferings with immortal Glory. For God never slights his Servants, nor forgets their Services: He observes all the Steps which a good Man takes, and traces him through the hidden Paths of Charity and Devotion: He pries into the Motions of his Heart, and is privy to the secret and pious Breathings of his Soul.

You, therefore, who have made any Proficiency in Virtue, and have walked in the narrow Way that leadeth unto Life, have  
nothing



Ch. VI. *Of Eternal Happiness.* 211

nothing else to do, but to endure a little bodily Pain, and some small Fatigue and Weariness, before you come to your Journey's End! You have passed thro' a great Part of the barren and dry Wilderness of this World, and are, with *Moses*, come to the Top of the *Mountain*, from whence you may take a pleasant View of the *Promised Land*; and now you have nothing else to pray for, but an easy Passage, and a speedy Deliverance; and you need not doubt of such a kind Reception, and courteous Entertainment, in another World, as will abundantly compensate for all your Fatigue and Trouble in this. For as soon you come to the Borders of the *New-Jerusalem*, the blessed Inhabitants shall welcome your Arrival, and safely conduct you to the finest Mansions of the Citizens of Heaven. The Angels shall take your Souls, and carry them into *Abraham's Bosom*, and introduce into the Presence of *Patriarchs* and *Prophets*, and bring you acquainted with all those renowned and virtuous Heroes, which you have read and heard so much of in this World. But above all, your former intimate Friends and Relations, who have been translated to Paradise before you, shall joyfully flock about you, and sincerely congratulate your Happy Arrival. Here you shall triumphantly remember your older Rencounters upon Earth, and chearfully com-

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commemorate your present Happiness in Heaven. Here you shall enter into stricter Bonds of Amity, and contract a Friendship that shall never be dissolved.

O Blessed and thrice Happy are ye, bright and noble Souls, who have *finished your Course well*, and are entered into the Joy of your Lord! For ye are come unto Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable

Company of Angels; to the general  
 Heb. 12. 22, *Assembly and Church of the First-*  
 23, 24. *born, which are written in Heaven;*

and to God, the Judge of all; and to the Spirits of just Men, made perfect; and to Jesus, the Mediator of the New Covenant. You behold the King of Glory seated upon his resplendent Throne, and his Son our Saviour, sitting in Triumph on his Right-hand. You hear the melodious Voices of Saints and Angels, and yourselves are joined to the Seraphic Choir, and shall live for ever amongst Rapture and Music, Anthems and Hallelujahs! O glorious State! O transporting Happiness! How pleasant is it to describe the Beauty of this Country, and to entertain our Thoughts with the ravishing Sweetness of Paradise! 'Tis good and lovely to have our Conversation in Heaven, and to contemplate the Glories of Eternity: 'Tis good to lead such a religious Life, as may give us Assurance at the Hour of Death,

and

Ch. VI. *Of Eternal Happiness.* 213

and entitle us at the last Judgment to that comfortable Sentence, which our Saviour shall pronounce upon the Righteous; *Come, ye Blessed of my Father; Mat. 25. 34. inherit the Kingdom prepared for you, from the Foundation of the World.*

H Y M N.

**G**OD created Man to be immortal, and made him to be an Image of his own Eternity. (Wis. 2. 2, 23.)

And tho', through the Envy of the Devil, Death came into the World, yet the Just shall live by Faith. (Ver. 24.)

He that overcometh, saith the Spirit, shall eat of the Tree of Life, which is in the midst of the Paradise of God. (Rev. 2. 7.)

Oh! Blessed are they that do his Commandments, that they may have Right to this Tree of Life, and may enter in thro' the Gates into the City. (Ch. 22. 14.)

For without are the Dogs, and Sorcerers, and Whoremongers, and Adulterers, and Idolaters, and whosoever loveth and maketh a Lye. (Ver. 15.)

But within are the Pure in Heart, the Chaste in Thought, and the Meek in Spirit.

For the Gift of God is eternal Life; and Glory, Honour, and Peace is reserved for every one that worketh good. (Rom. 2. 7.)

When

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When this earthly Tabernacle shall moulder to Dust, *We have a Building of God, not made with Hands, eternal, in the Heavens.* (2 Cor. 5. 1.)

*In God's Presence there is Fulness of Joy; and at his Right-hand there is Pleasure for evermore.* (Ps. 19. 11.)

*With him is the Well of Life, and in his Light shall we see Light.* (Ps. 36.)

*Our Eyes shall behold the King of Glory in his Beauty, and our Souls shall be entertained with the Magnificence of Paradise.* (Isa. 33. 17.)

*God shall give us Beauty for Ashes, and the Oil of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness.* (Ch. 61. 3.)

*The Sun shall no more be our Light by Day, neither for Brightness shall the Moon give Light unto us.* (Ch. 60. 19.)

*But the Lord shall be unto us an everlasting Light, and our God shall be our Glory.* *ibid.*

### P R A Y E R.

**G**Rant, O Blessed Jesus, that I may omit no Opportunity of serving thee, of *Bishop Taylor.* conversing with thee, of receiving thee. Let me not rest in the least and lowest Measures of Necessity; but pass on to the Excellencies of Love, and the Transportations of an excellent Religion, that there may remain in me no Appetite for  
any



Ch. VI. *Of Eternal Happiness.* 215

any thing, but what thou lovest ; that I may have no Satisfaction but in an holy Conscience, no Pleasure but in Religion, no Joy but in God ; and with Sincerity and Zeal, Heartiness and Ingenuity, I may follow after Righteousness, and the Things that belong unto my Peace, until I shall arrive in the Land of eternal Peace and Praises, where thou livest and reignest for ever, World without End. *Amen.*

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The End of the Fourth Book.

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A N  
A D V E R T I S E M E N T  
T O T H E  
R E A D E R,

In relation to the following FORM of  
P R A Y E R, to be used by a S I C K P E R S O N.

**I**F the Ensuing *Form* be *too long*, it may be contracted at the Discretion of him that uses it: If it be *too short*, it may be enlarged by the Addition of any of the Prayers in the foregoing Book.

If the *sick Person* is so much indisposed, that he can't repeat this *Form* himself, he may beg his Friends to officiate for him; and the Neighbourhood may be called in, and join in Prayer. But in such Cases it will be proper to alter the *Person*, and instead of, *Lord, bear me*, and, *Lord, look upon me thy Servant*; to use, *Lord, bear us*, and, *Lord, look upon this thy Servant*, &c. with some other small Variations, which common Sense will direct Men to make.

A

## FORM OF PRAYER

To be used by a

## SICK PERSON.

EJACULATIONS, *to be said standing.*

**I***t is very meet, right, and my bounden Duty, at all Times, and in all Places, to pray unto thee, my God.*

But more especially am I obliged to this Duty, when the *Sorrows of Death* are levelled against my Soul, and the Pangs of the Grave take fast hold of me.

For thou only canst be my *Refuge in the needful Time of Trouble*: Thou only canst be my Security, when my *Health and Strength* fail me.

Therefore unto thee, *Father, Son, and Holy Ghost*, will I direct my Suit, and disclose my Grievances.

Previous Petitions, *to be said kneeling.*

**O***Holy, Blessed, and Glorious Trinity, three Persons and one God, have Mercy upon me, a miserable Sinner.*

Have Mercy upon me, most merciful Father; and for thy dear Son *Jesus Christ's* sake, do away mine *Offences*.

L

Hear

218 *Prayers for the Sick.*

Hear me, O Lord, from Heaven, thy dwelling Place ; and when thou hearest, forgive.

*Hear me*, for I am willing to speak in the Language of thy *Holy Church* ; and *forgive me*, for I petition only in thy Son's Name.

*Confession of SIN.*

**A**Lmighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men ; I acknowledge and *Com. Serv.* bewail my manifold Sins and Wickednesses, which I from time to time most grievously have committed by Thought, Word, and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against me. I do earnestly repent, and am heartily sorry for those my Misdoings : The Remembrance of them is grievous unto me ; the Burthen of them is intolerable. Have Mercy upon me, have Mercy upon me, most merciful Father ; for thy Son our Lord Jesus Christ's sake, forgive me all that is past, and grant that (if thou raisest me up from this State of Sicknes again) I may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, thro' Jesus Christ my Lord. *Amen.*

*Prayers for Pardon.*

**A**Lmighty and everlasting God, who hatest nothing that thou hast made,  
and



and doſt forgive the Sins of all  
them that are penitent; Create Coll. for Aſh-  
Wedn.  
and make in me a new and con-  
trite Heart, that I worthily lamenting my  
Sins, and acknowledging my Wretchedneſs,  
may obtain of thee, the God of all Mercy,  
perfect Remiſſion and Forgiveneſs, through  
Jeſus Chriſt my Lord. *Amen.*

**O** Moſt merciful God, who according to  
the Multitude of thy Mercies, doſt  
ſo put away the Sins of thoſe, who timely  
repent, that thou remembreſt them no more;  
open thine Eye of Mercy upon me thy  
Servant, who moſt earneſtly deſire Pardon  
and Forgiveneſs: Renew in me (moſt loving  
Father) whatſoever hath been decayed by  
the Fraud and Malice of the Devil, or by  
my own carnal Will and Frailneſs: Pre-  
ſerve and continue me in the Unity of thy  
Church, conſider my Contrition, accept my  
Tears, and aſſuage my Pain, as ſhall ſeem  
to thee moſt expedient for me: And foras-  
much as I put my full Truſt only in thy  
Mercy, impute not unto me my former  
Sins, and ſtrengthen me with thy Bleſſed  
Spirit; and when thou art pleaſed to take  
me hence, take me into thy Favour, thro'  
the Merits of thy moſt dearly beloved Son  
Jeſus Chriſt my Lord. *Amen.*

## PENITENTIAL PSALMS.

## P S A L M 51.

**H**AVE Mercy upon me, O God, after thy great Goodness: According to the Multitude of thy Mercies, do away mine Offences.

Wash me thoroughly from my Wickedness, and cleanse me from my Sin.

For I acknowledge my Faults, and my Sin is ever before me.

Against thee only have I sinned, and done this Evil in thy Sight, that thou mightest be justified in thy Saying, and clear when thou art judged.

Behold, I was shapen in Wickedness, and in Sin hath my Mother conceived me.

But lo, thou requirest Truth in the inward Parts, and shalt make me to understand Wisdom secretly.

Thou shalt purge me with Hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than Snow.

Thou shalt make me hear of Joy and Gladness, that the Bones which thou hast broken, may rejoice.

Turn thy Face from my Sins, and put out all my Misdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy Holy Spirit from me.

O give

*Prayers for the Sick.* 221

O give me the Comfort of thy Help again,  
and stablish me with thy free Spirit.

Then shall I teach thy Ways unto the Wicked,  
and Sinners shall be converted unto thee.

Deliver me from Blood-guiltiness, O Lord,  
thou that art the God of my Health; and my  
Tongue shall sing of thy Righteousness.

Thou shalt open my Lips, O Lord, and my  
Mouth shall shew thy Praise.

For thou desirest no Sacrifice, else would I  
give it thee; but thou delightest not in Burnt-  
offerings.

The Sacrifice of God is a troubled Spirit; a  
broken and a contrite Heart, O God, shalt thou  
not despise. Glory be, &c. As it was, &c.

Another P S A L M.

**C**ALL to Remembrance, O Lord, thy tender  
Mercies, and thy Loving-kindness, which  
have been ever of old. (Ps. 25. 4.)

O remember not the Sins and Offences of my  
Youth; but according to thy Mercy, think thou  
upon me, O Lord, for thy Goodness. (Ver. 6.)

Gracious and righteous is the Lord; there-  
fore will he teach Sinners in the Way. (Ver. 7.)

For thy Name's sake, O Lord, be merciful to  
my Sin; for it is great. (Ver. 10.)

Withdraw not thy Mercy from me, O Lord;  
let thy Loving-kindness and thy Truth always  
preserve me. (Ps. 40. 14.)

For innumerable Troubles are come about me;  
my Sins have taken such hold upon me, that I

*am not able to look up ; yea, they are more in Number than the Hairs of my Head, and my Heart hath failed me. (Ver. 15.)*

*O Lord, let it be thy Pleasure to deliver me: Make haste, O Lord, to help me. (Ver. 16.)*

*O be thou my Help in Trouble: For vain is the Help of Man. (Ps. 60. 11.)*

*O Lord Almighty, God of Israel, the Soul in Anguish, the troubled Spirit, crieth unto thee. (Baruch 3. 1.)*

Glory be to, &c. As it was, &c.

**O**UR Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

O Lord, save me thy Servant,  
Who put my Trust in thee.

Send me Help from thy holy Place,  
And evermore mightily defend me.

Let the Enemy have no Advantage of me,  
Nor the Wicked approach to hurt me.

Be unto me, O Lord, a strong Tower  
From the Face of my Enemies.

O Lord, hear my Prayers,  
And let my Cry come unto thee.

O Lord,



**O** Lord, look down from Heaven, behold, visit, and relieve thy Servant. Look upon me with the Eyes of thy Mercy; give me Comfort and sure Confidence in thee; defend me from the Danger of the Enemy, and keep me in perpetual Peace and Safety, thro' Jesus Christ our Lord.  
*Amen.*

**H**EAR me, Almighty and most Merciful God and Saviour: Extend thy accustomed Goodness to me thy Servant, who am grieved with Sicknes: Sanctify, I beseech thee, this thy Fatherly Correction to me, that the Sense of my Weakness may add Strength to my Faith, and Seriousness to my Repentance. Oh! do thou inspire my Heart with Love and Charity, with Zeal and Devotion, and entertain my Thoughts and Affections with the Glories of another State. Let not any Concerns of this World obtrude upon my Meditations, nor any Pains of my Body discompose the Calmness and Serenity of my Mind. Do thou enable me to manage well the last Stake, and to husband the remaining Minutes of my Life to the Advantage of my immortal Soul, and to the procuring of thy everlasting Favour, thro' the Merits of Jesus Christ my Lord. *Amen.*

**O** Almighty God, and most merciful Father, to whom alone belong the Issues of Life and Death; look down from  
Heaven,

224 *Prayers for the Sick.*

Heaven, I humbly beseech thee, with the Eyes of Mercy upon me here lying under thy Hand in great Weakness of Body. Visit me, O Lord, with thy Salvation; deliver me in thy good appointed Time from my bodily Pains, and save my Soul for thy Mercy's sake: That if it shall be thy Pleasure to prolong my Days here on Earth, I may live to thee, and be an Instrument of thy Glory, by serving thee faithfully, and doing Good in my Generation: Or else receive me into those heavenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual Rest and Felicity. Grant this, O Lord, for thy Mercy's sake, in the same thy Son, our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without End. *Amen.*

A P S A L M.

**I**N thee, O Lord, have I put my Trust, let me never be put to Confusion; but rid me, and deliver me in thy Righteousness: Incline thine Ear unto me, and hear me. (Ps. 71. 21.)

Be thou my strong Hold, whereunto I may always resort: Thou hast promised to help me; for thou art my House of Defence, and my Castle. (Ver. 2.)

Deliver me, O my God, out of the Hand of the ungodly, out of the Hand of the unrighteous and cruel Man. (Ver. 3.)

*For*

*Prayers for the Sick.* 225

*For thou, O Lord God, art the Thing that I long for : Thou art my Hope, even from my Youth. (Ver. 4.)*

*Thro' thee have I have been holden up ever since I was born ; thou art he that took me out of my Mother's Womb ; my Praise shall be always of thee. (Ver. 5.)*

*I am become, as it were, a Monster unto many, but my sure Trust is in thee. (Ver. 6.)*

*O, let my Mouth be filled with thy Praise, that I may sing of thy Glory and Honour all the Day long. (Ver. 7.)*

*Cast me not away in the time of Age : Forsake me not, when my Strength faileth me. (Ver. 8.)*

*Go not far from me, O God : My God, haste thee to help me. (Ver. 10.)*

*As for me, I will patiently abide alway, and will praise thee more and more. (Ver. 12.)*

*My Mouth shall daily speak of thy Righteousness and Salvation : For I know no End thereof. (Ver. 13.)*

*I will go forth in the Strength of the Lord God, and will make mention of thy Righteousness only. (Ver. 14.)*

*Thou, O God, hast taught me from my Youth up until now ; therefore will I tell of thy wondrous Works. (Ver. 15.)*

*Thy Righteousness, O God, is very high, and great Things are they that thou hast done : O God, who is like unto thee ? (Ver. 17.)*

*Glory be to, &c.*

*As it was, &c.*

*Another*

## Another P S A L M.

**U**NTO thee, O Lord, will I lift up my Soul;  
 my God, I have put my Trust in thee: O  
 let me not be confounded, neither let mine Ene-  
 mies triumph over me. (Ps. 25. 1.)

Turn thee unto me, and have Mercy upon  
 me: For I am desolate, and in Misery. (V. 15.)

The Sorrows of my Heart are enlarged: O,  
 bring thou me out of my Troubles. (Ver. 16.)

Look upon my Adversity and Misery, and  
 forgive me all my Sins. (Ver. 17.)

Have Mercy upon me, O Lord; for I am  
 in Trouble, and mine Eye is consumed for very  
 Heaviness; yea, my Soul and my Body. (Ps.  
 31. 10.)

For my Life is waxed old with Heaviness,  
 and my Years with Mourning. (Ver. 11.)

My Strength faileth me, because of mine  
 Iniquities, and my Bones are consumed. (Ver. 12.)

My Heart is smitten down, and withered like  
 Grass; so that I forget to eat my Bread.  
 (Ps. 102.)

O God, make haste to help me; O Lord,  
 let it be thy good Pleasure to save me.

Glory be to, &c. As it was, &c.

## P R A Y E R S.

**O** God, who art pleased to chasten me  
 for my Sins, and to lay Sickness upon  
 my Loins, that thou mayst draw my Soul  
 nearer to thee; do thou enable me to bear  
 all thy Chastisements with Patience, and to im-



improve in Virtue under thy afflicting Hand. Let not my Heart murmur or repine at any thing, which thou thinkest convenient for me to bear ; but let all my Desires be in perfect Subjection and Obedience to thy Divine Will and Pleasure. Give me the Meekness and Humility, the Contentedness and Resignation of the Blessed Jesus: Let his Behaviour on the Cross be to me an Example of Patience, and an Encouragement to Sufferings: Let his Mercies atone for my Sins, and his Death secure my Soul from eternal Misery. *Amen.*

**I** Know, O Lord, that there is no Word impossible with thee, and that, if thou wilt, thou canst raise me up again, and give me a longer Continuance upon Earth. But I have greater Reason to wonder, how I should live so long, than to flatter myself with the Thoughts of living longer. I know that my Life is at best but frail and mortal, and Death must some time or other be my Lot and Portion. But when I consider how my Strength is already decay'd; and my Health impair'd, I have Reason to conclude, that the *Days of my appointed Time are well-nigh past*, and my great Change is just at hand. O my God, I have seen enough of this World to be weary of it ; and I beseech thee to give me some Assurance of the next. Look graciously upon me, O Lord, in this my Calamity ; and the more the outward Man de-

decayeth, strengthen me so much the more continually, with thy Grace and Holy Spirit in the inner Man. Give me unfeigned Repentance for all the Errors of my past Life, and stedfast Faith in thy Son Jesus, that my Sins may be done away by thy Mercy, and my Pardon seal'd in Heaven, before I go hence, and be no more seen. Grant this, O God, for the same Jesus Christ's sake, my Lord and Saviour. *Amen.*

**O** Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Saviour, deliver me not into the bitter Pains of Eternal Death. Thou knowest, Lord, the Secrets of my Heart; shut not thy merciful Ears to my Prayers; but spare me, Lord most Holy, O God most Mighty. O Holy and Merciful Saviour, suffer me not at my last Hour for any Pains of Death to fall from thee. Let thy holy Angels stand by me in my Agonies, and thy Blessed Spirit comfort and support me. Do thou, O my gracious Redeemer, take my Soul into thy Arms at her Departure hence, and present her, as a Trophy of thy Conquest, to thy Father. O join her to the *Spirits of just Men made perfect*, and let her sit down with Abraham, Isaac and Jacob, in thy Kingdom, and everlastingly enjoy the glorious Presence of the undivided Trinity. *Amen, Amen.*

*F I N I S.*



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